THE ISLE of MAN: OR, *The Legal Proceeding in* Man-ſhire *againſt* SINNE.

Wherein, by way of a continued Allegory, the chief Malefactors diſturbing both Church and Commonwealth, are Detected and Attached; with their Arraignment and Judicial Trial, according to the Laws of *England*.

The ſpiritual uſe thereof; With an Apology for the manner of handling, moſt neceſſary to be firſt read for direction in the right uſe of the Allegory throughout, is added in the end.

By *R. B.* Rector of *Batcombe* in *Somerſ.*

The Fourteenth Edition.

LONDON,

Printed by *T. Milbourn* for *T. S.* and are to be ſold by *John Wright* at the *Globe* in *Little Brittain*, 1668.

Bernard (R)

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John Bunyan is said to have taken hints from this book for his Pilgrim's Progress

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TO THE
Right Worſhipfull
Sir *THOMAS THINNE*
Knight, and to his Religiouſly affected Lady, the Lady CATHERINE THINNE.
All ſaving Graces in the bleſſed way unto Eternal comforts are unfainedly wiſhed.

Right Worſhipful,

Since your departure, and now return to *Longleate*, (where the Poor feel your mercies in ſet-times of relief, and daily Alms, and your Tenants and common Neighbouring Inhabitants good entertainment at the general time of great Houſekeeping) it was my hap to tra-

vel into and throughout the whole *Iſle of Man*: now it is uſual with all travellers to diſcourſe of their journying, and to relate their Obſervations. And therefore let none object and ſay unto me that of *Perſius*, *Scire tuum nihil eſt, niſi te ſcire hoc ſciat alter*: For I found good in my pains taking; and *bonum* is *communicativum & ſui diffuſivum*, and ſo *quo communius, eo melius*. In my very entrance, and afterwards every where I found written that old ancient precept, *Noſce teipſum*. This leſſon I began to take out with diligent obſervation. And it brought to my mind the Apoſtles charge, *Quiſque exploret ſeipſum*, which I laboured to put in practice, and ſo ſought my ſelf in my ſelf; For I remembred that ſaying long ſince learned, *Orbis quiſque ſibi, nec te quæſiveris extra*. Thus my travel became very profitable to me; and the variety of ſights withall procured delight, and turned my pains into pleaſure.

γνῶθι σεαυτὸν.

The ſcope of this book for one to ſee & know himſelf.

In my travelling, I came to the County Town or chiefeſt Seat there, called *Soul*; where I reſted for ſome time, becauſe it fell out to be the Aſſize week for all that Iſland; Where I eſpecially marked how in all things they proceeded againſt Malefactors according to the Laws of *England*: In this only lyeth the difference; there is never but one Judge, whereas we have ever two appointed in every Circuit, as we have now in this Weſtern, very honourable and religious Judges, *quos honoris cauſa, non poſſum non nominare.* Sir *John Walter*, Lord Chief Baron, and Sir *John Denham*, another worthy Baron of the Exchequer, lovers of Vertue and Juſtice.

And indeed, ſuch ought Judges to be, as was and is this Judge in *Man*. Hee is a Judge of *Jethroes* choice, and *verax, & Dei timens; oſor turpis lucri.* He is divinely given, prudent, impartial, and very quick (upon good Exod. 1. 18.

information) in diſpatch of cauſes. He was worthily attended, as he ought ever to be, with a worthy Sheriff, with Juſtices of Peace, Knights and Eſquires, Gentlemen of ſingular note, and fame in that Country. This I heard of them, and it appeared by their practice, that they all ſtand for the maintenance of the Laws, they ſee their Soveraign well ſerved, Juſtice duly obſerved, and judgment executed accordingly.

They never ſide with any, for they hate faction: Pride and Envy, two reſtleſs make-bates, who for notorious miſdemeanour, I ſaw bound to the good behaviour. So as now there is a *Cæſar* like ſpirit, *patitur ſuperiorem*, and a *Pompey ſuum parem*. They run all one courſe, and as true Iſraelites, *quaſi vir unus*, for publick good. Therefore do the People live in peace, the Land proſpereth, Juſtice flouriſheth, vertue is exalted, vice ſuppreſ-

ſed,

ſed, and the Enemies at home and abroad made to feare.

The whole diſcourſe of this excellent Order, and careful proceedings there by me obſerved, from my firſt entrance unto the end, I am bold here to preſent unto your Worſhips, whom I have now found diligent Readers of holy Scripture, addicted to private Prayer, beſides ſet-form for the whole Family, to be entertainers of the Preachers of Gods Word, giving freely to ſuch Benefices as they hap to be void, not being ſeduced by Mens offering large ſums to procure Advouſons afore-hand, as too many Patrons be in theſe days. Now the Lord God All-mighty hearten you on, unto theſe things more and more, and to every other good grace, that may lively demonſtrate to the World the power of ſaving knowledge, in the uſe of Gods abundant earthly bleſſings, ſo largely beſtowed upon you, with which

earneſt Prayer unto God for you, and for a bleſſing upon theſe my endeavours to further the ſame, I humbly take leave,

Your Worſhips in all

Chriſtian Services,

at command,

RICHARD BERNARD.

Batcombe *May* 21.

THE

THE AUTHORS Earneſt Requeſts.

FIrſt, to the Worthy Reader, *whoſoever, to whom let me but ſay thus much of this Diſcourſe and allegorical Narration, that in it,* ſunt bona, ſunt quædam mediocria, ſunt mala nulla, *yet if any thing may ſeem diſtaſteful, let thy minde be to take it well, as* Cæſars *was, to interpret well the ſeeming offenſive carriage of one* Accius *the Poet toward him, and thou wilt not be diſpleaſed. Thy good minde will prevent the taking of an offence where none is intended to be given. In diſcovery, attaching, arraigning and condemning of Sin, I tax the Vice, and not any Mans Perſon; ſo as I may ſay with one,*

Hunc

Hunc ſervare modum noſtri novere libelli,
Parcere perſonis, dicere de vitiis.

Thou haſt here towards the end of this diſcourſe thy Tryal and Judgement upon four notorious Maleſactors. Two of them the very prime Authors of all the open rebellion, or ſecret conſpiracies, which at any time ever were in that Iſland. The other two were the principal Abettors, and the chiefeſt Supporters of them. Their names, their natures, & their miſchievous practices, thou maieſt find at large in the narration

Old man. Madam Heart.

There ſhould have been at that Aſſizes with theſe, the arraignment of certain ſuſpected Witches; but this was prevented, becauſe the Grand Jury Gentlemen *could not agree to bring in their* Bilia vera: *for that they made queſtion of divers points, whereof they could not be reſolved at that preſent.*

What to be conſidered before men come in with a Verdict.

1. *Whether the afflicted did ſuffer by only ſome violent diſeaſes in nature, producing ſtrange effects like practices of Witchcraft; which for want*

want of a judicious Physitian they could not discern.

against supposed witches. See Doctor Cotta his Tryal of witches.

2. *Whether the afflicted were a counterfeit, as was one* Marwood, *the* Boy of Bilson, *and one* Mary Brosier? *or that he or she having some natural disease, did make use thereof, and counterfeited the rest, as one* Mainy *did, who was troubled with the* hysterica passio.

3. *Whether being a disease supernatural, yet might come upon the afflicted by the operation of the Devil, without the association of a Witch, as it happened to* Job, *and others in the Evangelists? or that the afflicted hath a Devil, and is a Witch, and hath by his or her own wayes brought this evil upon him or her, without the practice of any other Witch?*

4. *Whether they might proceed upon meer presumptions against the suspected, or rather stay til they had more certain and grounded proofs.*

5. *Whether they could (none of them being read in any learned Tractates touching the practices of*

of Witches) *rightly examin the ſuſpected, to finde out a Witch, and ſo to bring him or her deſervedly under the power of Authority?*

Requeſt to Grand Jury-men touching my Book of witches.

There is now come forth by the leave of Authority, A Guide to Grand Jurymen *in caſes of witchcraft, my ſuit is, that they would be pleaſed to accept of my well-meaning therein. In which, all theſe points before are fully handled, as alſo,* That there are Witches; who are moſt ſubject to be made Witches; how they prepare themſelves for the Devil: how Satan draweth them to a league, & becometh familiar with them. That there are good Witches, and the ſignes to know them. That there are bad Witches, and how they practiſe, and what it is that they can do, and how many things muſt concur in bewitching. What are the ſigns to know one to be bewitched. That Witches may be detected. What are ſtrong preſumptions of a Witch. What are the certain evidences againſt

The ſum of that Book.

againſt ſuch an one. How throughly to examine a Witch; *With many other particulars ſet forth in twenty eight diſtinct Chapters fully, and yet with great brevity. The death of five brethren and ſiſters lately condemned and executed for Witches, one more yet remaining, formerly brought before a Judge, and now in danger to be queſtioned again, hath moved me to take this pains, not to prevent Juſtice, nor to hinder legal proceedings; but that I may not be miſtaken nor wronged, as I was once, and more ſhould have been, had not the wiſdome and goodneſs of ſo reverend a Judge accepted graciouſly of my upright Apology againſt vain Accuſers.*

Judge Dunham.

I made a Petition then to my Lord the Judge, to the worthy then M. Sheriff, *and to all the Worſhipfull of the Bench then preſent, which I am bold to renew again more publickly, and that now this* 13th. *time, becauſe it pleaſed that reverend Judge ſo wel to like thereof;*

Sir Robert Philips.

of, and to second it, and is wished of many to finde some good effect at the length.

Request to the Judges, the Sheriffe and Justices, for spiritual food to poor Prisoners.

The state of poor Prisoners is well known, and how their Souls safety is neglected; and yet our Saviour gave such a testimony to a penitent Thief, as he never gave to any mortal Man else; for, he told him that he should be that day with him in Paradise.

How blessed a work would it be to have maintenance raised for a learned, godly and grave Divine, that might attend to instruct them daily, Twelve-Pence a Quarter of one Parish with another in our County, would encourage some compassionate holy Man thereunto: And what is this? Not a mite out of every Mans purse to save Souls.

The benefit of setting Prisoners on work.

If with this instruction there should be meanes to set them also on work, they might get somewhat for food, for raiment. They might so prevent the miserable fruits of sloth, their minds would be imployed, their bodies be preserved in health,

health, and not pine away, and be consumed with vermine. Yea, enforced labour there, would terrifie loose vagrants, and lazy wanderers, and the idle rout, from turning theeves, more than either imprisonment or death hitherto hath done. And besides, such as should escape, would by this heavenly means of instruction, and bodily labour, become, through Gods mercies, more profitable members in the Commonweal afterwards; whereas now they become twice more the children of Belial, *than they were before.*

Oh, let me be bold earnestly to beseech you, and in all humility to crave your mercifull and tender bowels of compassion towards them.

And first of you (right Honorable my Lords the Judges) who sit as Gods among Men to give judgment upon this so wretched, and so miserable a generation of Man-kinde; that if they dye, they may be more ready with all patience and submission of spirit, to receive their just

Sir *John Walter Lord chief Baron,* Sir *John Denham.*

just reward, and your doom of death upon them, or if they be acquitted and so live, they may learn afterwards to live the life of good Christians, and so make a good use of their deliverance. And would not this rejoyce your hearts, to forward such a work, when your Lordships do know that the blessed Angels do rejoyce at the conversion of sinners?

Mr. Syms. *Next of you (worthy Master Sheriff) under whose wisdome, religious affection, tender mercies, and powerfull habilities, the Prison, and the Prisoners be for the time present. Shall not this work set forward by you, be unto you an everlasting remembrance?*

Then of all you (right Worshipfull the worthy Justices of our Country) by whose authority these Offenders are sent unto Prison. Oh that it might not displease you, to hear me calling upon you by name, who, I hope, are well minded to such a blessed and charitable work.

Ye deservedly honoured Knights,

Sir

Sir George Speak, Sir John Stowel, Sir Francis Popham, Sir Henry Barkly, Sir John Windham, Sir John Horner, Sir Edward Rodney, *and* Sir Robert George; *And may I not here alſo name the worthily eſteemed of their Country, though not at this preſent in Commiſſion with you,* Sir Ralph Hopton, Sir Robert Philips, Sir Charles Barkly, *and* Sir Edward Barkly? *All to be graciouſly pleaſed to commiſerate their lamentable caſe, and to help forward this work of piety and pitty towards Priſoners?*

O ye other Worthies of your Country, no leſs generouſly affected, John Powlet, Robert Hopton, Edward Rogers, George Lutterel, John May, Francis Barber, Robert Cuffe, Thomas Bretton, John Coales, William Francis, Rice Davys, Thomas Windham, John Harrington, John Harbin, William Capel, *and* Anthony Stocker, *Eſquires*; *Let the bowels of compaſſion compaſs*

If I miſtake your places, I pray you pardon me.

paſs you about, that you may effect this ſo good a deed, and be honoured for ever, in bringing to paſs ſo rare a charity.

The work ſurely would bleſs you all. Alas, the Priſon now is a very Picture of Hell, and (mere is the pitty) as the caſe now ſtands, is no leſs than a preparative thereto, for want of daily inſtruction. It would be by a faithfull Miniſtry, and bodily imployment of them, a houſe of Correction, with inſtruction, and ſo happily the way of life. Then might charity quicken up juſtice to ſend Offenders obſtinately perſiſting in evil, and abuſing their liberty, unto Priſon, in good hope of their reformation. The loſs of their corporal liberty, might through Gods mercy, then gain them ſpiritual freedome: Health by labour would be preſerved, and their Souls by wholeſome inſtruction ſaved.

The Father of our Lord Jeſus Chriſt, perſwade your well-diſpoſed hearts to ſuch an unbegun work among

mong ſo many deeds very famous in this renowned Nation. The Spirit of the Lord God of Heaven and Earth reſt upon you to cauſe you to affect this, and in time to effect the ſame, by ſtirring up the Country and by your own mercies in your life times, you giving, and at your death bequeathing ſomething thereunto. Even ſo be it, and the Lord God All-mighty be with you all herein, Amen.

Requeſt to the Keepers of Priſons

My Suit is to every Keeper of a Priſon, if they be no kin to Maſter Newman, *the Goaler in this Diſcourſe, that yet they would take acquaintance of him, and become better known to him. That their Priſoners may by their vertues and religious care be better diſpoſed.*

Requeſt to the poor Priſoners

My requeſt to poor Priſoners is, to redeem their time ill ſpent, to call to God for mercy and pardon; and to move them hereunto, let them in ſerious meditation put themſelves in minde of theſe things.

Meditation for them while they lye in Goal.

1. *That their liberty abuſed, God hath by the hand of Authority taken*

taken from them, as unworthy to live freely in a Common-wealth.
2. That as they neglected & deſpiſed ſpiritual means of ſalvation, they are now deprived thereof.
3. That as before they delighted only with wicked company, now are they ſhut up one with another together.
4. That their rags are enſignes to them of their ragged condition.
5. That their filth and vermine telleth them of their filthy converſation, and their many ſins and corruptions. 6. That their want of food is a puniſhment for ſuch of them, as have abuſed Gods bleſſings to gluttony, drunkenneſs, and the fruits thereof, wantonneſs and filthy uncleanneſs. 7. That their Priſon is as it were a Picture of Hell, to minde them of their end, whether they are going, if they do not amend.
8. That their expecting of the Aſſizes, is an inſtruction to look for Jeſus, the Judge of all the World.
9. That their Chains, Fetters, and bolts teach them to conſider the nature of their Sins, which hold them bound

bound to anſwer at the Bar of Gods Juſtice. 10. *That their deſire of life by a Pſalm of mercy, ſhould move them to deſire Eternal life, through the mercies of God in Jeſus Chriſt, who will be gracious to every true, believing Penitent; which graces (poor Priſoners) God ſend you; and fear only to dye eternally.*

Before I end, I have a ſuit to all that profeſs the Law, that if in this Allegory, fetched from ſuch terms as be better known to them, than to my ſelf, I do miſtake, they would be pleaſed to paſs over that, and make uſe with me of the ſpiritual ſence, which is the drift of my labour herein. And ſo at length I take leave, with my Prayer to God for the peace of Jeruſalem, *and for a proſperous ſucceſs to all that love the Iſrael of God with our Countries glory and ſafety,* Amen.

THE

THE ISLE OF *MAN*.

OR, *The Legal Proceedings in* MAN-SHIRE.

Lament. 3. 40.
Let us search and try our ways.

THE Lamenting Prophet *Jeremy* in his days full of lamentation, and mourning, seeing and also partaking with others of those miseries which befell the state of the

the *Jews*, justly procured at Gods hands for their sins, doth here give them advice what was best to be done, that in this their distress God might shew them mercy; and that was to repent and turn unto the Lord: to the effecting whereof, he counselleth them to two things laid down in my Text. 1. To search out sin. 2. And to put it to tryal.

In the handling whereof, I will proceed as here we do against a lewd and wicked Malefactor, legally, according to the Laws of this Realm.

A search to be made for sin.

The first part of my Text is to *search*: We know that when one hath offended the Laws, hath committed any fellony, murther treason, or done any outrage, for which he is to be apprehended, he presently flying and hiding himself, is pursued, and sought after; diligent search is made to attach him.

Sin is the great malefactor.

The Malefactor here which doth so much harm on every one

one, every where without ceasing, is *sinne*. This is a *notable Thief* and *Robber*, daring to set upon any. He robbeth God of his honour, and Man of Gods favour. This *Thief* stole from *Angels* their excellency of glory, from our first Parents their innocency. This is he that robbeth us of our graces, the spiritual money which we have in the purses of our heart, to help us in our journey to Heaven. This *Villain* bereaveth us of our goods driveth away our Cattel, spoyleth us of every temporal blessing, of our health, our peace, our liberty and plenty. He it is that utterly undoeth us, and maketh our estate miserable, that we cannot thrive in any thing, Body or Soul.

Sin robs us.

This is a *murthering Thief*, whersoever he breaketh in, by day, or by night, there will he either kill or be killed; Man and sin cannot both live together. Most bloodily cruel he is, for he will

Sin doth kill, if it be not killed.

ſpare none. He ſlayeth the hoary head, and killeth the tender mother with the new-born Babe. He regardeth no perſon, no ſex, no age, of ſo murderous a diſpoſition is he, and ſo inhumanely barbarous.

Sin a ſtrong. He is a very *ſtrong Thief*, no humane power can ſubdue him; he taketh Man and bindeth him: *Pro.5.22.* *For iniquity taketh the wicked, and holdeth him with the cords of his own ſins.* He will bear rule where he cometh, all muſt obey him. He will command the *Reaſon*, reign over the *Will*, and ſwagger *Rom.7 23* over the *Affections*, and lead captive the whole man, and make him ſerviceable to his luſts; yea, and make him ſpend his whole eſtate to maintain him in his luſtfull humours, whether it be in pride, or drunkenneſs, or gluttony, or idleneſs, or whoredome, or whatſoever elſe it is, he both muſt and wil have maintenance, elſe he will ſet all on *Iſa. 9.18.* fire; for *wickedneſs burneth as Fire.* This

This is an *ungrateful and mischievous Thief*; for let any entertain him and favour him, he will work their overthrow. Yea, so *vile a Villain* is he, that the more any make of him, the worse is he to them; for, *he with-holds all good from them, he procureth mischiefs to light upon them.* He keepeth out Grace from having any entertainment. He smothereth *Conscience* for speaking, hardeneth the *Heart* for feeling, blindeth the *Judgment* from discerning; stoppeth the *Ear* from hearing any good counsel; lameth the *Feet* from walking in Gods paths; benummeth the *Hands* from doing duties of Charity, and maketh the *Tongue* to falter in speaking of holy things. Neither yet doth he this only, but he worketh Enmity betwixt his *Favourite* and his best *Friend*, even between God and his own conscience. And to make up the height of his mischief, the more to strengthen himself against his

Sin doth him the most hurt that most loveth it.

Jer.5.25

Jer.4.18.

The evil which sin doth.

foolish and unhappy friend, he, at unawares to him, letteth in, and that into the best room (even the heart) his great and most deadly enemy the *Devil.*

Mat.6.14 15. Thus Covetousness did let him into *Judas* heart, and set him on work to betray Christ. Flattery let him into the hearts of the false Prophets, to deceive *Ahab.* 1King 22 Carelesness lets him in to hinder the fruit of the Word. Loss of Gods grace lets him in, and mat. 13. mat. 12. seven worse with him, to ruine a Man utterly. Hypocritical vain glory, and Covetousness did let Act 5.10 him into the hearts of *Ananias* and *Saphyra*; for vain-glory made them sell all, to make a shew to be like *Barnabas*; but Covetousness with unbelief, advised them to with-hold some of the money, lest they should happen to want; but how to do this and keep their credit, they knew not; therefore *Hypocrisie*, *Vainglory*, *Covetousness*, and *Unbelief* called in Sathan, to hear his counsel,

counsel, who taught them to lye unto the Holy Ghost, but to the death of them both. Thus we see, what an ungratefull Villain sin is to his best friends.

Lastly, This Thief is a *pestilent subtile Thief.* Sin is deceitfull, it beguiled *Adam*, *David* and *Solomon*; yea St. *Paul*, one once rapt up into the third Heaven, doth acknowledge that it *deceived him.* And whom hath it not deceived? He is therefore carefully to be avoided and taken heed of; and this robbing, murthering, strong, ungrateful, mischievous and subtile Thief diligently to be sought out.

Sin is very subtil. Heb. 3. 13.

Ro 7. 11.

B it before *Search* can be made, a *Watch* must be set to espy him out, that he may be attached.

A watch set to espy out sin.

The Watch-man appointed for this purpose, is *Godly jealousie*; who hath ever an holy suspicion of a Mans own ways, lest in any thing at any time he should mis-behave himself.

The watchman is one.

This vigilant *Watchman* hath

Assistants are two.

with him two *Assistants* ever to accompany him; the one is *Love-good*, a zealous fellow for God and good duties; the other is *Hate-ill*, an angry and waspish fellow, and of a fierce countenance against sin.

These three ever keep together, so as sin cannot so cunningly enter, but they can as quickly espy him, and as speedily pursue him, and put him to flight.

The Town watched.

The place where these are set Watchmen, is called *Souls-Town*, a Town of great resort, a thorow-fare never without Travellers, ill motions day and night, and the Posts, which are Sathans suggestions, ever and-anon pass thorow, and many at the Common-Inne, the *Heart*, take up their Lodgings.

Travellers.

Posts.

The Inne.

Town large.

This Town is very spacious and large, for besides many *back-sides*, *by-lanes*, and *out-corners*, these are four great Streets, *Sense-street*, *Thought-street*, *Word-street*, and *Deed-street*; in some of which

Streets are four.

which this lewd companion sin, and his Copes-mates will be found wandring.

When the *Watch* is set, they have a *Charge* given them by one in Authority, which is this, *Keep thy Soul diligently*, and withall they have a watchfull eye to the Inne, and to *take heed lest at any time there be an heart of infidelity to depart from the living God*; commanding also the Watchmen to *exhort one another daily, lest their hearts be hardned with the deceitfulnes of sin.*

Charge given to the watch men. *Deut.* 4. 9. *Pro.* 4 23. *Heb* 3. 12 13.

These Watch-men have also a *Wath-word* given them, even a word of *preventing grace*, saying unto them, *This is the way, walk in it, when they are turning to the right hand, or to the left.*

A watch-word. *Isa.* 30. 21.

To this Watch-word *Godly jealousie*, with his associates do willingly attend, keeping carefully the Watch, so as the Thief is descried, and presently they make *Hue* and *Cry* after him.

The Hue and Cry.

Thus *Hue* and *Cry* is written

Eleven wayes how to know sin.

by the *Bible Clark*, and containeth infallible marks to discover sin, whereby it may be certainly known, and they are these:

Ro. 3.20. 7, 8. 1 Joh. 3 4

1. By the *Law of the ten Commandements*; For by it cometh the knowledge of sin, for every failing in that which is commanded, and every thought, word, and deed against that which is forbidden, is sin.

2. By every *exhortation to vertue, and every dehortation from vice*, being appendices to the Commandements, shewing what we ought to do, and what ought to be shunned, and avoided of us.

Isai. 1. 11, 18. 3, 14, & 5. 20.

3. By *every Threatning* which is the word of Gods displeasure for sin.

Act. 5. 5. & 13, 11. Jer. 25. 8. La 3 33.

4. By *punishment inflicted*, which is certainly Gods hand for sin; for were he not provoked by sin, he would not afflict us.

Jos. 7. 20. Ps. 13 5. 14 1 Sa. 12. 19 mat. 27. 4 1 Tim. 1. 13

5. By the *humble Confession* of such as have acknowledged their sins in particular.

6. By *plain Accusations*, laying

ing sins to Mens charge, *Isay.* 59. 3. &c. 1 Cor. 15 9

7. By *reproofs* and checks for sin, 2 *Chron.* 19. 2. 2 Chr. 19 2.

8. By places *numbring up sins* by name in sundry Scriptures, *Rom.* 1. 29, 30, 31, 32. 1 *Tim.* 1. 9, 10. 2 *Tim.* 3. *&c.* 1 *Cor.* 5. 11. *Gal.* 5. 19, 20, 21. *Rev.* 21. 8. *Prov.* 11. 1. *Mic.* 6. 11. 1 Sa. 2. 19.

9. By the *description of sin*, shewing what it is, as in 1 *Joh.* 3. 4. & 5. 17. *Rom.* 14. 23. *Prov.* 21. 4. & 24. 9. & 1. 21.

10. By the *description of godly Men, negatively*, by such things as they ought to avoid, as in *Psal.* 1. 1. & 15. 3, 5. & 24. 4. *Ezek.* 8. 60. *Isa.* 33. 15. *Psal* 101. 3. & 16. 4.

Lastly, by the *description of wicked Men*, by their bad qualities and conditions, *Psal.* 10. 2, 11. & 12. 24. & 57. 21.

The *Hue* and *Cry* thus set out, it is carryed by the *Spirit of Supplication*, crying mightily to the Lord for grace and mercy to help in time of need, as *David* *Who carrieth the Hue and Cry.*

did, who saw sin before him, and then made the *Hue* and *Cry*, saying, *Have mercy upon me, O Lord, according to thy loving kindness, according to the multitude of thy mercy do away all mine offences.*

Ps 51. 1.

This *Hue* and *Cry* must not be let slip at any hand, but be carried along in the pursuit, lest in following of sin, Men be deceived, and solid Vertues be attached instead of Vices. For this we must know, as Vices have not a few friends (as after shall be shewed) so Vertues have many Enemies ready to inform against them, that they may be pursued after as Malefactors, that sin in the mean while may seek shelter and escape: And the Enemies are these:

Vertues enemies.

1. *Outside and his description.*

1. One Mr. *Outside*, in the inside a carnal Securitan, a fellow that will come to his Church, keep his Sundays and Holydays: But yet in the Congregation while he sitteth among others, sometimes he is nodding, and

some-

sometimes fast asleep, and if he abide waking, then is his mind wandring abroad, so as he remaineth still ignorant, without any effectual power of the Word and being out of the Church, he is presently upon his wordly business.

This fellow cannot abide any after-meditation, or Christian Conference with others of that which he hath heard; and if he espy any meeting together for this purpose, then he maketh information against them, and is ready to send the *Hue* and *Cry*, as against privy Schismatical conventicling, and unlawfull meeting. This is a vulgar *Ignoramus*, and a blockish Adversary.

What he is an enemy to.

2. The second is, Sir *Worldly-wise*, a very fool to God, a self-conceited Earth-worm, whose wisdome is from below, and therefore *sensual, earthly*, and *devilish*, who proudly with much disdain, condemneth, and contemneth the wisdome which is from

2. *wicked worldly-wise described.*

Jam. 3. 15

What he is an enemy to.

from above, pure and peaceable, sincere and charitable, and is ready to send the *Hue* and *Cry* after it, as after foolish and doting simplicity.

3. Lukewarm, his description.

3. The third is, Sr. *Lukewarm*; this fellow is a temporizing time-server, *Jack* on both sides, he is all in the praise of moderation and discretion, one very indifferent between this and that; he cannot indure fervent zeal, but would have *Hue* and *Cry* sent against it as a fiery mad-braind rashness.

What he is an enemy to.

4. Plausible Civil, his description.

4. The fourth is, Sir *Plausible Civil*, a fashionable fellow, framed to a commendable outward behaviour for Civility, but in matter of Religion he hath no more, but what he hath by common education, custome, and example of other. To the life of Religion he is a stranger; strict serving of God, and a more narrow search of our ways, he holds to be foolish scrupulosity, and is desirous to have the *Hue* and *Cry* sent

What he is an enemy to.

sent out against it, as against phantastical preciseness.

5. The fifth is Master *Machiavell*, a mischievous Companion; all for policy, little for piety, and then in pretence only: He is a very *Jehu*, zealous against *Baal*, to root out *Ahabs* posterity, for the more sure setling of the kingdome to him and his: But in state Idolatry, a very *Jeroboam*, to keep the kingdome from being re-united to *Judah*. He cannot suffer gainful abuses to be reformed; but if any attempt any such thing, he accuseth them for factious turbulent spirits, and so would he have the *Hue* and *Cry* made against their endeavours, as against some Puritanical trick.

5. Machavel his description.

What he is an enemy to.

6. The sixt is one *Libertine*. This licentious fellow hath a Chiverel conscience, caring for nothing but how to pass on along his life in pleasureable contentments, *Religion* by him is held to be but a devised Policy to

6. Libertine his description.

What he is an enemy to.

to keep Men in awe of a Deity; and therefore when he seeth *Religion* to be made conscience of, he presently causeth *Hue* and *Cry* to be made against it as against hypocrisie. This prophane enemy laugheth at, and mocketh at Christianity.

7. Scrupulosity his description.

7. The seventh is, *Scrupulosity*; this is an unsociable and snappish fellow, he maketh sins to himself more than the Law condemneth, and liveth upon fault-finding; *Weaker Apprehension* is his *Father*, and *Mis-understanding* his *Mother*, and an *Uncharitable* heart his *Nurse*. The use of Christian liberty, if it be more in his conceit than he pleaseth to like well of, then would he have the *Hue* and *Cry* sent against it as against *carnal security*. This is a rigid and censorious Adversary.

What he is an enemy to.

8 Babylonian his description.

8. The eighth is the *Fabling Babylonian*; This is a doting companion, and superstitiously fooliſh, he boasteth of *Antiquity*, though

though his ways be *Novelty*; yet he will have it the *Old Religion*, and if any forſake it as Idolatry, thoſe he condemneth for *Schiſmaticks*, and labours to have the *Hue* and *Cry* ſent out againſt all Reformation in Chriſtian Churches as againſt *Hereſie*. This is a bloody *Antichriſtian* Adverſary.

Whom he is an Enemy to.

Theſe are the principal Informers (for I paſs by petty Companions) which endeavour to miſlead the purſuer of ſin, and to ſet him to attach very eminent and excellent Vertues for Vices. Therefore it is neceſſary to have ſin ſet out by marks infallible in the Hue and Cry; elſe this ſubtil Villain Sin, will craftily beguil the purſuer, and will eſcape either by the ſhifts which he can make to deceive him, or by his many friends he hath to keep him from being apprehended.

Shifts by which ſin eſcapes are principally two.

The ſhifts which commonly a Thief maketh to eſcape in his

his flying away, are two:

1. By a shew of Vertue.

1. Is his *Counterfeiting the habit of an honest Man:* So sin craftily putteth upon himself the shew of Vertue, as *Jehu* did piety, for the getting of a Kingdome, and establishing of it to himself, whose sin was covered with a pretended and hypocritical zeal for the Lord. *Ananias* and *Saphyra* made shew of liberality like that of *Barnabas*, not discernable till *Peter* discovered it. For as Sathan can transforme himself into an Angel of light, and his Apostles into the Apostles of Christ; so can sin, the seed of Sathan, put upon it self the counterfeit of vertue.

2 Cor. 11. 13, 14.

2. By the name of Vertue put upon Vices.

What Vices get the name of Vertues.

2. A Thief will alter his name, and by assuming the name of an honest Man, oft-times escape away; and after this manner also escapeth sin; Vice getting upon it the name of Vertue. And so *Drunkennesse* escapeth under the name of *Good-fellowship*; *Covetousnesse* under the name of *Good-husbandry*;

husbandry; *Filthy Ribauldry* under the name of *Merriment*; *Pride of Apparel*, under the name of *Decency* and *Handſomneſs*; *Bloody Revenge* for wrongs offered, eſcaped under the name of *valour*; *Fooliſh waſtefulneſs*, under the name of a *franck and liberal Diſpoſition*; *Superſtition* under the name of *Devotion* of Fore-fathers and the old Religion; *Remiſneſs* in puniſhing, under the name of *Gentleneſs*; *Flattery*, under the name of *Un-offenſiveneſs*; *Lukewarmneſs* in Religion, under the praiſe of *Diſcretion*; and many ſuch like foul Vices, do thus deceitfully hide themſelves, and ſo eſcape unattached.

If by theſe his ſhifts he cannot eſcape *Godly jealouſie*, that conſtant purſuer, then will he ſeek to be holpen by his kindred and friends: For ſin hath many, who will either ſo *defend* him, or *excuſe* him, or *deny* him, or *hide* him, or *make him ſo little in fault*, as will almoſt perſwade *Godly jealouſie*,

Friends of ſin, and how they ſhew it.

jealousie, that it is even needless so eagerly to pursue after him.

1. *Ignorance how a friend to sin.*

1. The first of these is his *Grandsire Ignorance*: For he knows no sin, he cannot read the *Hue* and *Cry*: He breedeth sin, and bringeth him up, and maketh no conscience of it: If sin get into his house, he holds himself safe enough.

2. *Error, how a friend to sin.*

2. The second, his brother *Error*, the son of ignorance, this fellow mistaketh all, and misconstrueth the whole *Hue* and *Cry*, and can finde no fault with sin, and so endeavoureth to send the pursuer another way.

3. *Opinion how a friend to sin.*

3. The third is his Cousin *Opinion*, and this will hold the pursuer with a long and tedious disputation, questioning the Act, whether it be a sin or no? and will endeavour by probabilities to make it no sin, that so he might make the pursuer to desist. Thus sins of profit, and such as may prevent certain dangers are disputed, *Pro & Con*, as Men say;

The

The sin of Usury by many is brought under Opinion as lawfull some way.

So the sin of Idolatry, to go and hear a Mass without inward reverence, as it was disputed in Queen *Maries* days to prevent the eminent danger of death then. Many sins evident enough are made disputable, if they yield profit, or be delightsome to the flesh, or such as may help to keep a Mans Person or State in safety, for all these *Opinion* will be a Protector.

4. The fourth is, one Master *Subtilty*, his wit being attended on by little conscience of the truth. This Man cometh with his distinctions to clear an Act from sin, thus with his *latria & doulia*, he will have Idolatry no Idolatry; so with his biting and not biting, and lending to the rich upon Use, but not to a needy Brother, damned Usury must be no sin. This *Subtilty* of wit with a chiverel conscience, maketh foul

4. Subtilty how a friend to sin.

foul sins to pass along as no sins.

5. Custom, how a friend to sin. mat. 27. 18 19,21, 26. John 18. 39, 40.

5. The fift is called *Custome*, this old Syre patronizeth many vain and sinful practices. By this the *Jews* held it no sin in them to demand, and in *Pilate* to let loose to them a wicked *Barabas*, one worthy to dye for insurrection and murther.

6. Fore-fathers. Joh 4.10

6. The sixt is a Popish fellow called *Fore fathers*; he advanceth his Ancestors and their worth, and thinketh so well of them, that to imitate them is no sin. Thus the Samaritans justified their false worship.

7. Power, how a friend to sin.

7. The seventh is one Sir *Power*; he maketh ever that warrantable, which law establisheth, ordaineth, and decreeth. Great and capital sins in the *Romish* Synagogue are thus countenanced.

8 Sampler how a friend to sin Ier. 44.17

8. The eight is Sir *Sampler*, who produceth for patterns, great Mens and learned Mens examples, as if they could not do amiss; but whatsoever they do

do or say, it must be good and lawful, and therefore imitable without sin.

9. The ninth is Sir *Most do*, who maintaineth sin from a general practice, because multitudes do it here, and there, and every where; and therefore no sin to do such a thing, which almost all, or the greatest part do.

9 *Most-do, how a friend to sin.*

10. The tenth is one Sir *Silly*, one made all of good meaning, who will qualifie the fact by thinking no harm, or intending well. Thus would *Saul* have justified his rebellion, and *Abimelech* excused his taking of *Abraham*'s Wife. And thus vain persons excuse their wanton communication, lascivious songs, foolish jestings, and such like, saying they mean no harm, they only make themselves merry. Thus Sir *Silly* is he that maketh simple souls plead good meaning for all their foolish superstitions, blinde devotions, and licentious meriments.

10. *Silly, how a friend to sin.*

1 Sam. 15. 15
Gen 10. 5

The

11. *Vain hope, how a friend to sin. Gen. 3. & 4.*

The eleventh is *Vain Hope*; This teacheth to put off the fault to some other, as *Adam* to *Evah*, and *Evah* to the Serpent, and to deny the fact as *Cain* did, even to God himself, hereby hoping to shift off sin, and to escape punishment, who maketh God all of mercy.

12. *Presumption how a friend to sin. Deut. 29. Isa. 28. 15, 16.*

The twelfth is the Lord *Presumption*, he feareth not judgement, he blesseth himself in his evil ways, he maketh a Covenant with Death, and a league with Hell, and suffers sin to be his daily guest, and will let the *Hue* and *Cry* pass along without any fear of peril, as nothing at all concerning him.

13. *Wilful how a friend to sin.*

The thirteenth is Sir *Wilful*, hating to be reformed: this is an obstinate friend for sin, who will wilfully defend it, and be careless of all reproofs. This fellow in contempt wil tread down the *Hue* and *Cry* under his feet, and maintain sin.

14. *Saint-like how a*

The fourteenth is Sir *Saint-like*,

like, which under the ſhew and ſhadow of Piety, and pretended honeſty, will cover much iniquity, and hide it for a time, that it be not taken by the purſuer with the *Hue* and *Cry*; ſuch were the hypocritical Scribes and Phariſees.

friend to ſin.

Theſe great ones, and many other moe, are the friends of this Thief and Rebel; but yet for all theſe Favourites, *Godly jealouſie* eſpies him out, and his harbour, and preſently goeth to a Juſtice of Peace to procure a warrant for the Conſtable to attach him, and all his Companions with him.

Godly jealouſie will not be deceived by theſe.

The Juſtice is not one of a mean rank, or any petty Juſtice, but the very Lord *Chief Juſtice* of Heaven and Earth, the Lord Jeſus; for it is he that can give the warrant to attach ſin, no other warrant will ſin obey.

Lord chief Juſtice.

The Warrant is the power of Gods Word. The Form of which Warrant is (as you ſee in my Text)

Warrant, and the Form thereof.

Text) to search out and attach sin with all his Associates, and to bring him and them before Authority, to answer to such things as shall be objected against them, in his Majesty the King of Heavens behalf.

Secretaries to the Lord chief Justice.

The procuring of this Warrant, is by going unto, and conferring with some of the *Lord chief Justices Secretaries*, the Writers of holy Scriptures, setting down this charge, as *Jeremy* doth here, *To search and try our ways.*

This Warrant procured, *Godly jealousie* taketh and carrieth to an Officer which hath Authority to make search and attach sin.

The Officer to attach sin is Understanding.

This Officer, without which sin neither can, nor indeed will be attached, is *Understanding*, who knoweth what sin is.

Understanding fourfold.

Now as there be four sorts of Officers which may attach Felons by Warrant, *The Deputy Constable, the Tything-man, the Petty Constable*, and the *Head Con-*

Constable; So is the spiritual Officer four-fold.

1. The *Deputy Constable* is commonly some neighbour, intreated to perform the Office in the others absence: This is the very shadow of a Constable, and will not willingly intermeddle in any thing; so as the People where he dwels, may do for all him what they list. 1. *Deputy Constable.*

This *Deputy Constable* in this spiritual *Township*, is the *Understanding darkened*, the Son of Ignorance, and grand-childe of *Blindness of heart*; this is a blind Constable, and hath never an eye to see with. *Understanding darkned.* Eph. 4. 18 1 Ioh. 2 1

This suffers all disorder in the whole Man, or *Soul-Township*. Here be such as be alienated from the life of God, past feeling, given over to work all uncleanness with greediness. All the affections are quite out of order, and no care taken for their reformation; for this foolish fellow imployeth himself about his Eph. 4. 18 19. *The evils under it committed.*

grounds, cattel, sheep, and oxen, about buying and selling, as for the estate of his Soul, he is to it a very stranger: He knows the price of corn, oxen, and sheep; but what is the excellency of Vertue, what the evil of Vice, what the price of his Soul, he neither knows, nor cares to know.

Tything-man.

2. The *Tything-man* which commonly is a mean fellow, and so contemptible, as few or none care for him. And therefore hereupon is very little or no reformation where he hath his dwelling. If any amendment be sought, it is only for some notorious shamefull misdemeanours, and he must be much called upon for this too, else no reformation thereof; and as for many other offences, there is no care had at all.

Gross understanding, and the evil thereof. 2Pet. 1. 9.

This *Tything-man* is *Gross understanding*, like one purblinde, who cannot see afar off, but only gross transgressions forbidden in

in the Law, according to the ſound of the bare letter only; as theft, murder, adultery, and ſo forth. The ſpiritual meaning and large extent of the Commandement, he is wholly ignorant of. This purblind *Tything-man* ſuffers a number of diſorders in his Townſhip, and muſt be much urged to ſee very groſs and foul miſdemeanors; elſe will he not ſeek to reform them.

3. *Petty-Conſtable.*

3. The *Petty Conſtable*, which is ſome civil honeſt Man of the Pariſh, and perhaps hath ſome Country learning, but yet is an one-eyed fellow, half-ſighted, and paſſeth by many faults.

Underſtanding ſomewhat cleared.

This *Petty Conſtable*, is the *Underſtanding ſomewhat cleared*; he hath an inſight into the Moral Law, who by civil education, ſome art and learning, and an outward form of Religion, and reading in the Bible, now and then can ſpeak of the Goſpel Hiſtorically, and prettily Diſcourſe of Religion.

But this his knowledge is only ſuperficial, for neither in the Common Law, which is the Law Moral, neither in the Statute Law, the Law of the Goſpel, or Law of Liberty, is he any profeſſed *Student*. He is no *Innes of Court man*, never brought up in the *Inner Temple*. He maketh neither the Common, nor Statute Law his profeſſion.

A meer civil honeſt man, who, and what a one.

As he is no Student in theſe, ſo he is no Practitioner, but only aimeth at civil behaviour, common honeſty, and careth to be held only a Chriſtian at large, and to profeſs the Religion of the preſent State, without any more curious endeavour to proceed further to find out the power of Religion.

What he only looks unto.

Therefore where this kind of underſtanding dwelleth, there care is had only to ſee to diſorders againſt civil honeſty, and common moral duties, and againſt courſes apparently dangerous to his outward eſtate; and

thoſe

thoſe things which may offend the moſt or the greateſt ſort amongſt Men. This half-ſighted Conſtable, a ſuperficial fellow in divine truth, aimeth at no more.

What ſins he regards not.

The ſins immediately againſt God, and againſt his Goſpel, as unbelief, impatience, pride, diſdain, envy at other Mens gifts, preſumption of Gods mercy, abuſe of his favours, and many ſuch he taketh no notice of, but permitteth them to live where he hath to do without controul.

4 Chief Conſtable.

4. The *Head or Chief Conſtable* is a Man of right and good underſtanding, knowing his Office, and the duties thereto belonging, with care and conſcience to diſcharge the ſame; for he is ſtudious in both laws, and a good practitioner therein.

Illuminated underſtanding, and the excellency thereof.

This Chief Conſtable is *Illuminated Underſtanding*; he is one, that hath both his eyes to ſee with, of nature and of grace, he

is well read both in the Common Law, the Law moral, and the Statute Law, the Law of Liberty, the Gospel of Christ, he hath been a long Practitioner in both, and is called the *Spiritual Man*, who can discern and judge of all things.

1 Cor. 2.

The place of his common abode and dwelling is in *Regeneration*, a very healthfull, comfortable, and commodious habitation. He is no stragler, but loveth to keep home, and to look to his Office.

His habitation is regeneration.

He hath an excellent Family; his Wifes called *Grace*, his two Sons, *Will* and *Obedience*; his three Daughters, *Faith*, *Hope*, and *Charity*; his two Servants, *Humility*, and *Self-denial*; and his two Maids, *Temperance* for his Summer house of prosperity, and *Patience* for his Winter house of Adversity.

His Family.

This *chief Constable*, where he dwels keepeth very good order, he suffereth not the Rebel sin to rule

The good he doth.

rule and swagger in the Township of his Soul.

If Drunkenness, as once in *Noah*, or Adultery, as once in *David*, or pride of heart, as once in *Hezekiah*, or Envy, as once in *Miriam*, or such like happen to be found where he hath to do, he speedily sendeth them packing. For though they may at unawares perhaps creep in, and be found where he dwelleth, in some Street of this Town, yet they get there no abiding place; though he cannot ever and at all times prevent their creeping in, yet he always taketh care that they settle not themselves where he hath to do, but will dislodge them whersoever he shall finde them, for he is very carefull in his Office to discharge it to the utmost.

This *chief Constable* is he to whom *Godly jealousie* bringeth his Warrant, to seek out the Rebell Sin, and to attach him.

This is that which apprehendeth sin.

This Constable having rereceived the Warrant, presently addresseth himself to make the search. But for that sin is Masterfull (especially every * capital sin, which is attended on by many other) and will not easily submit, but dare make oppositon against Authority, till he be over mastered: Therefore this Man takes with him sufficient company, to watch sin for escaping to go very strongly to attach him, and to hold him when they have him, so as never a friend may dare to side with him.

* *Which hath antecedent, concomitant, and subsequent sins.*

Aydants two servants.

First, he taketh his own two servants, *Humility* and *Self-denial* which ever in every search necessarily attend him.

2. Neighbour godly sorrow, & his seven sons.

Then going together, he calleth upon his next neighbour, *Godly sorrow* with his seven Sons, ready to bear them company, 2 *Cor.* 7. 11.

1 *Care.*

The first of these is *Care* to finde out sin, that it may not be hid. The

The second is *Cleering*, which, when he espyeth sin, will not wink thereat, nor partake with it. 2. *Cleering.*

The third is *Indignation*, a fierce fellow, which can never look upon any sin, but with a godly anger. 3. *Indignation.*

The fourth is *Fear*, not natural or dastardly fear, nor servile fear, all too base minded to attach sin; but such a fear as maketh him to stand in awe of God, rejecting all fellowship with the wicked, and partakers with sin. 4. *Fear.*

The fifth is *Vehement desire*, to apprehend sin, to be in Gods favour, in love with the godly, and free from his own corruptions. This is a stirring fellow. 5. *Vehement desire.*

The sixth is *Zeal*, who dare ceize upon even the most capital Rebel, for he is like to *Phineas*, ready to thrust him thorow, and to kill him wheresoever he findeth him. 6 *Zeal.*

The seventh is *Revenge*, who answereth to his name; for he desireth to pay sin home for the 7 *Revenge.*

wrong he hath done him, and would have him proceeded againſt to the uttermoſt. This fellow luſtily layeth hold on ſin, and bindeth him at the *chief Conſtables* command, to lead him away.

Theſe are able to take priſoner the ſturdieſt Rogue, the ſtouteſt Rebel, and ſtrongeſt Thief. What ſin in the Soul is it, which this Chief Conſtable with his Men, his neighbour *Godly ſorrow*, and his ſeven Sons cannot overmaſter, and lead by Gods grace captive, and make it the Kings priſoner?

As the Conſtable goeth with theſe his many neighbours, and with his own Servant, to the number of ten beſides himſelf, a couple of buſie fellows uncalled thruſt in themſelves to increaſe the number.

A couple of buſie fellows.

The one of theſe is *Self-love*, a peſtilent fellow, for he not only can hinder the Conſtables diligence in taking pains to ſearch, but

1. Self-love what evil he doth.

but in ſearching to be too partial, and over reſpective to himſelf, if the ſins ſought after be either pleaſurable or profitable; but alſo withall, he can dull the ſpirit of *Godly ſorrow*, and do his ſeven Sons very great miſchief, as by their confeſſions afterward it doth appear.

Therefore when the Conſtable *Underſtanding* eſpyeth him, he commandeth forth-with his ſervants *Self-denyal* to put him out of the company for hindering the ſearch.

Self-denial removes him.

The other is *Self-conceit*, the former lewd companion diſordereth all the affections, this blindeth judgment, by the overweaning of a Mans ſelf, and will pick the Warrant out of the Conſtables pocket, and wil blow out the Candle light which is in the Conſtables hand, if he be not prevented.

2. Self-conceit, and the miſchiefs thereof.

This wretched fellow of all wiſe Men is held a fool; *For the way of the Fool is wiſe in his own eyes,* *Pro. 12 5. & 3 5, 7.*

eyes, and there is more hope of a Fool, than of him that is wise in his own conceit; and therfore are we dehorted from being *wise in our own eyes, or leaning to our own wisdome*, and a woe is pronounced againſt ſuch; yet is the fool a very dangerous fool, and a knave too: he will ſo deceive by flattery. He will make a Man believe his *ways to be clear in his own eyes, when the end thereof is death.* Yea, can beguile *a generation of Men, and make them to think themſelves pure in their own eyes, and ſight, and yet are not waſhed from their filthineſs.* Such a conceited fool was the Laodicean Angel.

Iſa. 5. 21.

Prov. 16. 2. 23.

Pro. 30. 12

Rev. 3.

The *Conſtable* therefore commandeth his Man *Humility*, to thruſt this fool and knave out of their company, before they make ſearch for ſin; for if theſe be ſuffered to go along with the reſt, labour is but loſt, ſin will never be found out, and attached.

Humility puts him away.

Now

Now when the *Conſtable* hath rid away theſe two troubleſome companions (for they uſually go together) then he goeth on to the place where he knoweth that ſin hath taken up his lodging.

The place is a *Common Inne*, an Harlots houſe, called Miſtriſs *Heart*, a receptacle for all Villains, Whores, and Thieves, and for all diſhoneſt Perſons whatſoever; none denied houſe-room or harbour there. *The Inne, Miſtriſs Hearts Houſe.*

And that ſhe is ſuch a diſhoneſt Woman, is clear and evident, as in her arraignment ſhall be fully proved.

But to cover her naughtineſs as much as ſhe may, ſhe hath gotten into her houſe, one called *Old man*, corrupted by her deceitfull luſts, to become her husband, when indeed ſhe is his own daughter, and ſo live they in inceſt together, and keep rout and ryot night and day. If any honeſt Traveller (a good and godly motion) happen ſometimes *Old man. Eph.4.22.*

times to fall in there unawares, he is streightway denyed entertainment. Her answer is by and by, that her lodgings are taken up for other manner of Men, there is no room for any such troublesome guests as these be: none can be merry for them, where they come, hindering all good fellowship.

five doors. The house which this harlotry dwelleth in, hath many in-lets, five doors open for their guests to come in at. These five doors are the five Senses.

1. The door of hearing. The first is the *Door of Hearing*, the first that ever was open to let in sin, as we may learn in the Serpents beginning to tempt *Evah*. *Gen 3.*

What evils enter by hearing. At this door entereth in lying, slandering, backbiting, filthy Communication, flattery, swearing, Error, heresie, false-doctrine, Tale-bearing, Blasphemy, and with these enter also ill opinions of one another, uncharitable judging, ill suspicion, rash credulity,

dulity, and many other sins, caused and committed by the tongue, through want of wisdome and charity.

The second is the *Door of Seeing*, at this enter in the lusts of the Eye, Fornication, Adultery, Covetousnes, Desire of *Naboth*'s Vineyard, the marriage of the Sons of God with the daughters of Men; *Achan*'s Theft, who saw a wedge of gold, and desired it, and took it: Many are the sins which enter in by this door, through want of Charity and Contentment.

2. *The door of seeing.*
1 Joh. 3. *what sins enter by seeing.*
Gen. 6.
Josh. 7.
Ps. 119. 37
Job 31. 1

The third is the *Door of Tasting*; at this enter in Riot, Gluttony, Drunkennes, Revellings, and the fruits thereof, Chambering, and Wantonnes, Prodigality, Quarrelling, and Fighting; and many other cursed effects of seeking to satisfie the appetite, which the godly Man avoideth, and also the very occasion thereof, by Sobriety and Temperance.

3. *The door of tasting.*
The sins which enter by this sense.
Prov. 23. 2, 20, 21.
1 Cor. 5. 11.

The

4. *The door of smelling.* Pro. 7.7. What entreth here

The fourth is the *Door of Smelling*; at this enter in fooliſh niceties, perfumings, and other allurements, to dalliance, effeminateneſs, and ſuch like.

5 *The door of feeling* Ro.13.13 What entreth here

The fifth is the *door of Feeling*; at this door entereth Wantonneſs, Laſciviouſneſs, and other fruits of the fleſh.

Theſe be the doors by which all ſin ordinarily entereth into the heart, except original ſin bred within, and brought from the Womb; as alſo Sathans immediate ſuggeſtions ſuddenly caſt into the Heart.

Degrees to the Heart.

Hall attendant, common ſenſe.

When ſins enter in at any of theſe doors, they firſt come into the *Hall*, where attendeth *Common ſenſe* to welcome them.

Parlour, attendant Fantaſie.

Then they go into a *Parlour*, a more inner room, and there ſtayeth *Fantaſie* to entertain them.

Chamber.

Intelligence.

After this, they aſcend into an upper *Chamber*, and are there received of *Intelligence*, who preſently acquainteth Miſtreſs *Heart*,

Heart, the Mistress of the House with it, which is in her *Dining room*, what are the company and number of her guests come in; for this Hostess is a stately Dame and is not to be spoken with by and by. Thus as you have heard are her guests entertained and brought in unto her. *Dining-room.*

With her are eleven daughters attending her as Maids, lewd Strumpets, and as impudent Harlots as her self. Mistriss *Hearts* Maids.

These eleven waiting Maids are the eleven passions of the Heart, corrupt, disorderly, and immoderate wantons, which be these: 11. *Passions*

The first is *Love*, set all on pleasures, profits, honours, and wholly upon worldly and fleshly Vanities, contrary to that in 1 *Joh.* 2. 15. *Love not the World, nor the things that are in the World.* 1. *Love.*

The second is *Hatred*, which is contrary to *Love*, setting it self against Gods Word, good 2. *Hatred*

Men

Men, and good things, a mischievous Maid, ever setting one another at oddes, and disquieting often the whole house and the Table of guests.

3. *Desire.* The third is *Desire*, never content, but would have sometimes this, and then that, now here, now there, never resting, never satisfied with either riches or honours, or variety of pleasures.

4. *Detestation.* The fourth is *Detestation*, contrary to *Desire*, which loatheth and cannot endure good counsel, good company, godly conference, much less reproof, or any opposition in her ways.

5. *Vain-hope.* The fifth is *Vain-hope*, which possessing the Heart, maketh it foolishly presumptuous.

6. *Despair* The sixth is *Despair*, contrary to hope, which causeth acts against reason, against nature sometimes; as it did in *Achitophel*, in *Saul*, in *Zimri*, in *Judas*, who killed themselves. It also maketh Men run into dissolute and rebellious courses, even to walk

Jer. 18. 12

walk wilfully on in evil, as being without hope.

The seventh is *Fear*, which passion doth so slavishly captivate the minde, as it will make a Man forget his duty to God, so as he may escape danger with Men, as it did *Peter*, and *Pilate*; and is ever a false friend in adversity. 7. *Fear.*

The eighth is *Audacity*, contrary to fear, which maketh a Man fool-hardy, without deliberation to thrust himself into imminent dangers, as it did the *Israelites*. 8 *Audacity* Num. 1.4 4o.

The ninth is *Joy*, which cheareth a Man when he hath that which he delighteth in, be it never so ill, as it did the inhabitants of the Earth at the destruction of the two Prophets. 9. *Joy.* Rev. 8 10.

The tenth is *Sorrow*, contrary to joy, which afflicteth the soul, causing weeping and wailing, lamentation and mourning, often with an out-cry, as in the Land of *Ægypt*. 10 *Sorrow* Ex. 12.30

The

11. *Anger*

1Sam 25

Hest 3.5.
2Kin.5.13
1King.22

The eleventh is *Anger*, which commeth upon a Man, not only for apparent injury, as on *David* against *Nabal*, but upon imagined wrongs, as on *Haman* against *Mordecai*, *Naaman* against *Elisha*, and *Ahab* against *Micaiah*.

There is no passion contrary to this, for though quietness be contrary to anger, yet its no passion, therefore they are but eleven, as *Thomas Aquinas* reckons them.

In his Sums.

Mistriss *Hearts Man, Servant Will is made the Servant to all.*

Besides these attending very diligently on Mistress *Heart*, she hath a Man-servant called *Will*.

This *Will* hath three at command under him, the Feet, the Hand, the Tongue, like the Hostler, Tapster, and Chamberlain. All these are at Mistriss *Hearts* and her Maids command.

Love.

If *Love* in a Maid affect a young Man, though all her friends be against it, yet mark how she sets *Will* on work for her. I *Will* have him (saith she) though

though I never have good day with him. *Will*, here muſt make the match againſt all gain-ſaying. *Judah* he luſted after one he ſaw in the way (not knowing it to be *Thamar*) *Will* muſt here make the filthy bargain. What (ſaith ſhe) wilt thou give me? I *Will* (ſaith he) give thee a Kid. Gen38.16

As *Love* ſets *Will* at work, ſo doth *Hatred*, as we may ſee in *Eſau*, I *Will* kill my Brother *Jacob*. So doth *Deſire*, as in *Adoniah*, who ſaid, I *Will* be King. In *Gehezi*, greedy of gain, I *Will* run after him; *Will* here made the feet to run, the tongue to ſpeak, the hands to receive. So in *Judas* to betray Chriſt, *Will* muſt do it. What *Will* you give me, and I *Will* deliver him into your hands? Thus to theſe and all other paſſions, this *Will* is made a pack-horſe, a ſlave, and without him they can do nothing. *Will* is the Man that muſt ever do the deed for every paſſion, though they be contrary one to

Hatred.

Gen27.41

1 Kin.1.5

2Kin5.20

mat26.15

to another; miserable is his service, that must be commanded by so many Mistresses, and so disagreeing among themselves one from another.

The Hearts provision for sins.

When the *Heart* hath entertained her guests thus, as you have heard, and received them into her *Dining room*, provision is presently made for them, yea she hath it ever ready for them, as never being without many guests.

Table Instability.

The *Table* is spread, which all must sit at, and this *Table* is *Instability*; for inconstant are the thoughts of the whorish heart.

The *Table* therefore is not square but round, turning about both for more company, and also that her guests may take their places every one of them as they come without discontent.

For albeit there be degrees and differences of sins, yet to her they are alike welcome, one as well as another; although some at one time sit neerer to her

her than at another, as guests do that sit at such a round *Table*.

The *Table-cloth* that covereth it, is *Vanity*; for upon *Instability* with such vicious guests, what can there be but *Vanity?* This *Solomon* found in all his inventions, *Eccles.* 1. *Table-cloth, Vanity.*

The *Bread* set on the Table, is the *Fitness of every sins proper object*, without which, sin Actual can no more live, than a Man without Bread. *Bread.*

The *Salt* which seasoneth sins appetite to feed it self, is *Opportunity*, for time, for place, for person; this sharpneth sin to be working, as the Appetite to receive food, when it is well seasoned. *Salt.*

The *Trenchers* to eat on, are *strength* of every Mans Nature to act sin. *Trenchers*

The *Napkins* to make clean their hands and mouth in eating, are the pretended shews of Vertue, contrary to these Vices, by some good works (so they wipe *Napkins.*

wipe their mouths, as the Harlot in the Proverbs) and by some good deed of either one kinde or other outwardly done; and thus they wipe clean their fingers, and will not be thought to be the unclean Persons which they are taken for.

Dishes of meat.

The *Dishes* of Meat set before them, are only three.

1. *The lusts of the Flesh*

The first is the *Lust of the flesh*, and this is served up in the *Plate of pleasure.*

Who eats of this.

Of this Dish feedeth heartily Adultery, Fornication, Incests, and all other of the like nature.

2. *Lusts of the eyes.*

The second Dish is *Lust of the Eyes*, and this is served up in the *Platter of Profit.*

who feeds on this.

Hereon feedeth Covetousness, Usury, Oppression, Bribery, Extortion, Unhonest gain, and such like. Of one of these two Dishes do all sins taste, except the sin of swearing, in which is lewd prophaness of Heart, but neither pleasure, nor profit as in other sins; though by swearing, ungodly

ungodly Men sometimes in buying and selling make gain unjustly.

The third Dish is *Pride of Life*, and this is served up in the *Charger of Worldly Estimation.* This is very windy meat, which puffeth up the minde with vain-glory of an empty title of some honour, as a bladder is with wind, and yet is very costly feeding. 3. *Is the pride of Life.*

On this Dish feedeth Arrogancy, pride of spirit, love of Eminency, desire of Superiority, and outward Reverence, and such like, for which they are made to pay well. *who feeds on this.*

The *Drink* which they drink to make them digest their meat, is the *Pleasurableness of sin* for the present. Drink.

The *Waiters* at this Table to give attendance that nothing be wanting, are the *eleven Maids*, with *Will* their Man. Waiters.

These Harlots humour their guests, and are ready at a beck to give contentment. *How Mrs. Hearts Maidens humour the guests*

Where *Incontinency* sits, there *wanton love* will wait.

Where *Displeasure* is, there *hatred* will attend.

Where *Covetousness* is, there *Unsatiable desire* will be.

Where *Flattery*, that base humoring disposition to get grace and favour sitteth, there *Fear* to offend will stand by.

Where impatiency takes his place, there *Anger* is ready waiting to do his will.

Where *Inconsiderateness* sits, there *Audacity* and Fool-hardiness will wait.

Where sullen *Male contentedness* sits, there *Despair* will soon give attendance.

Where *Joviality* taketh his place, there *Joy* will bid him welcome.

Where *Credulity* sits, there *Vain hope* will be.

And thus they attend upon the Table, to give their Guests all content to the utmost.

After

After full feeding, follows the taking away of these Dishes of Pleasure, Profit, and Honour. *Taking away, vexation of Spirit.*

Now where *Vanity* was the *Table-cloth*, what can the taking away be, but *vexation of spirit*, as *Solomon* speaks? for it is with these, as with guests in an Inne, all merry and pleasant while they be eating and drinking, till the *Chamberlain* cometh to take away, and giveth them a round reckoning, and then they take to their purses with almost a deep silence; so unpleasing is payment on a sudden. Eccl. 2. 11.

After Supper, *Mistriss Heart* providing them their Lodging.

The place they lye in, is but one Room for all their Guests, but it is large enough for all; the Room is *Natural corruption*. *Lodging.* *Natural corruption*

In this Room lyeth Mistriss *Heart*, all her *Maids*, her Man *Will*, and all her guests together, like wilde Irish.

With these eleven Harlots lye these Guests in so many several Beds. *Several Beds.*

Loves Bed-fellowes.

1. In the Bed of *Love*, lye wanton thoughts, lasciviousnes, filthy Communication, Fornication, Adultery, Whoredome, and other sinfull uncleannesses.

Hatreds Bed-fellowes.

2. In the Bed of *Hatred* do lye mindfulnes of Wrongs, Ill-speaking, Back-biting, Slandering, Railing, Quarrelling, Fighting, Revenge, Murther, and such like.

Desires Bed-fellowes.

3. In the Bed of *Desire*, do lye Covetousnes, Theft, Oppression, Robbery, Fraud, Coozenage, and such like

Detestations Bed-fellows.

4. In the Bed of *Detestation*, lye want of Charity, disunion of Spirit, Discord, plotting of destruction, and such like.

Vain hopes Bed-fellowes.

5. In the Bed of *Vain hope*, lye violent assayes to effect what they hope for: sometimes neglect of lawful means, presumption of mercy, abuse of Gods favour, and prophanes.

Despairs Bed-fellowes.

6. In the Bed of *Despair*, lyeth Male-contentednes, Unbelief, servile Fear, and such like.

7. In

7. In the Bed of *Fear*, do lye Cowardlineſs, Flattery, Faintheartedneſs, Hypocriſie, and Diſſimulation. *Fears bed-fellows.*

8. In the Bed of *Audacity*, lye theſe, Headineſs, Raſhneſs, Daring, deſperate attempts, and ſuch like. *Audacities Bed-fellows.*

9. In the Bed of *Anger*, do lye Impatiency, Raylıng, Backbiting, Quarrelling, Murther, and ſuch like. *Angers Bed-fellows.*

10. In the Bed of *Joy*, lye wanton delights, Fooliſh jeſting, Levity, and a World of Vanity. *Joys bed-fellows.*

11. In the Bed of *Sorrow*, lye worldly grief, unquietneſs, murmuring, diſcontentedneſs, and ſuch like. *Sorrows bed-fellows.*

Thus are theſe lodged in Miſtriſs *Hearts* Chamber, and there ſhe lyeth alſo with the *Old man*, and *Will* her Man.

The Bed which they lye upon is *Impenitency*, and the *Coverings* are *Hardneſs* of *Heart*, and *Carnal ſecurity*, in which they lye ſnorting careleſly, till the *Chief* *The Bed is impenitency.* *The two coverings*

Constable come upon them, and attach them all one after another, the greater *Villains*, and the lesser *Theeves*; not sparing any; He feareth not to attach the Capital, neither passeth he by any of their meanest associates.

What the attaching of sin is.

The attaching of sin is nothing else but the *Apprehension of Gods wrath*, striking us with fear through the terrour of the Law, and our guiltiness of the breach thereof.

For in this spiritual attaching, it is as in the attaching of Felons, who knowing themselves guilty of the breach of the Laws, are strucken with fear, in their apprehension of Death, which they know they cannot escape.

These Theeves thus apprehended, the *Constable* carrieth them to the next *Justice*, by Authority of his Warrant.

Justice is well informed judgment.

The Justice is *well-informed Judgment*, able to examine every Malefactor, that is, every sin, brought before him.

A Justice of Peace must be a Man of wisdome and experience; So this spiritual Justice must be a judgment well informed in wisdome and discretion, wisely to proceed against sin.

What a one a Justice should be.

It is meet that a Justice be learned in the Laws, to know how to proceed legally: So must this spiritual Justice be learned both in the Law and Gospel, to know what sins are committed against either of them, and thereafter to proceed.

A Justice is commonly to be one in that Country where he is an inhabitant; so this Justice must be every Mans *well informed judgment* within himself, not another Mans; for it is not another Mans judgment, that can sit down in his soul, to try and examine his heart and ways, but his own judgment. *For who knoweth what is in Man, saving the spirit of a Man which is in Man.* 1 Cor 2 11.

The Justices Office is to preserve peace, and to see the Laws

What his Office is.

observed, and to see to the suppressing of all disorders, routs, ryots, robberies, and conspiracies; also to take order for all vagabonds, stout and sturdy Beggars; yea to see the reformation of all unlawfull gaming, and every misdemeanour whatsoever, by Law prohibited; contrary to the Peace of our Soveraign Lord the King, and the quiet of the Weal-publick; so this spiritual Justice, his Office is to see peace kept between God and himself; to see the Laws of God observed; and to see all disorders in his Soul, as vagrant thoughts, sturdy resolutions, riotous behaviour, every misdemeanour, in thought, word, and deed, forbidden by Gods Law, contrary to the peace of a good Conscience, and the quiet of the soul, contrary to the dignities of a Christian, and the honour of our Soveraign Lord the King, Christ Jesus.

What well informed Judgment is to do.

How to deal with

When a Malefactor is brought before

before a Justice, the Justice is first to examine him, then to set it down, then to binde some over to prosecute against the Felon at the Assizes; and lastly, in the mean space to send him to the Goal, if he be not bailable.

a Malefactor.

1. He is (as it is said) to examine the party apprehended and brought before him, and to demand his name, then to inquire after the fact, and the nature of it, with the occasions, causes, and degrees, with the associates, evident signs, the fruits, and effects thereof; so this spiritual Justice is to examine sin.

1 Examin

1. To know the name and nature thereof, and to what Commandement it belongeth, so that he may consider what Statute of God is broken.

Examine sin in 8. things
1. Name & nature.

2. What were the *occasions* offered, as *David*, by looking out, saw *Bathsheba* washing her self.

2 Occasion.

3. What were the *Causes* moving thereto, as Envy in the

3 Causes.

Jews to put Christ to death, and in *Cain* to kill *Abel*.

4. *Kinds.* 4. What are the several *Sorts* under one and the same Capital sin; as under Theft, Covetousness, and Couzenage; under Adultery, Fornication, Self-pollution, &c.

5 *Degrees* 5. What be the *Degrees* in the same sin, as in stealing, not from the rich, but from the poor; not from a stranger, but from a Christian Brother, from Father, and Mother: So committing uncleanness, not only with one of no Kin, but with one nigh in blood; in killing not an unknown Person, but against nature, his Father, Mother, his Wife his Childe, himself.

6. *Concomitance* 6. What sins accompanied the same, as the making of *Uriah* drunk, and the murthering of him, accompanyed *David*'s Adultery.

7. *Signs.* 7. What are these *signes* thereof, as the rowling eye, filthy speech and wanton dalliance, are signes

signes of Adultery; all such ornaments and vanities of which *Isaiah* speaketh, are ensigns of Pride.

8. What *fruits* and effects did follow thereupon; as from will-worship and Idolatry commeth ignorance of God; from this liberty to sin; from this obstinacy; from this contempt of Gods true worship and sincere Professors thereof, and from this at last comes bloody persecution. 8. *Fruits.*

2. In examining, the Justice is to set down the Examination and Confession of the party; so this spiritual Justice, after he hath thus examined his ways, he is to set it down: This is *Serious consideration* of all his sins and offences, and such a remembrance of them, as may make a Man to forsake them, and to turn his Feet unto Gods Statutes, as *David* did. The Examination without this, will be in effect as nothing: This must not therefore be at any hand omitted. 2. *Write the Examination.* Ps. 119. 30.

3. The

3. *Binde over.*

3. The Justice is to binde some over to prosecute against a Felon at the next Assizes and Goal-delivery; so doth this spiritual Justice binde over *True Repentance* to follow the Law, and to give evidence against this *felon Sin*, which he is very ready to do; for it cannot be, (if a Mans judgment be well informed upon serious examination with a carefull and considerate remembrance of all his sins) but that he must needs perforce be made to sorrow for them, and upon true repentance, pursue them to the death with a deadly hatred.

True Repentance follows Sin to the death.

4. *The Mittimus.*

4. The Justice finding the offender not bail-able by Law, he maketh his *Mittimus* to send him to the Goal, there to be in durance to the next Assizes; So this spiritual Justice doth, for he knows by the Law of God, that *the reward of sin* (of what kinde or degree soever, greater or less, though but in thought)

Rom. 6 2. Gen. 2. 17

is

is not bail-able by any Man. No Man is able to answer God for the least deviation from Gods Law, for if he continue not in all things which God commandeth, he is accursed.

Ezek. 18, 20. Deut. 17. Gal. 3.

Therefore none being sufficient to lay in bayl to answer God for the sin, nor sin in it self bailable, he maketh his *Mittimus*, and delivereth it into the *Constables* hand, to carry him to the Goal.

Ps. 49. 7, 8

The *Constable*, you have heard, is *Illuminated Understanding*.

The *Mittimus* given him, is the *active power of the well-reformed judgment*, forcing the exercise of the understanding against sin, to finde out remedies to keep it under.

Mittimus.

The *chief Goaler is* Master *New-man*, placed over the Prisoners, and made the *Goal-keeper* by the Sheriff, for the Prison is his, and he is to answer the King for them.

Chief Goaler, Master New-man

Eph. 4. 24

The

Sheriff is true Religion. The *Sheriffe* is *True Religion* wrought in Man's Soul.

Under Sheriffe, Holy Resolution. The *Under Sheriffe* is an *Holy Resolution* to performe what the Sheriff commandeth, and what he is by his Office to do.

If any Prisoner, *Sin*, break out, the *Sheriff*, *Religion*, must bear the blame, saying, This is your Religion, is it?

Goal is Subjection. The *Goal* is *Subjection:* for saith the Apostle (as if he were the Goaler) *I keep under*; here is the Keeper; *my body*, here is the Prisoner, *and bring it in subjection*; here is the Prison. When sin is brought under subjection, that it doth no more reign, (as it doth in all natural Men, but not in the regenerate) then it is put in Prison, but not before.

3 Under-Goalers. Now the Chief Goaler, Master *New-man*, hath with him three *Under Goalers* to look well to the Prisoners, and all little enough, they be so many and so exorbitantly unruly, ready to break Prison daily, if they be not diligently seen unto. This

This Master *New-man*'s three Under-Goalers are his Hands, his Eyes, and his Feet, without which he can do nothing, and they are these which are named by St. *Paul* in his Epistles. Eph 4.4. Col.3.10.

1. Is *Saving Knowledge*; This looks to these sorts of Prisoners: Ignorance especially, wilful error, vain opinions, jangling Sophistry, false Doctrine, Heresies, Doctrine of Devils, and such like. 1. *Knowledge, what Prisoners he looks unto.* Col.3.10.

2. Is *True Holiness*; he looketh to all the transgressours of the first Table, as to Atheisme, Paganisme, Judaisme, Turcisme, Unbelief, Desperation, Presumption, confidence in strength, riches, places, policy, and multitude, so also to will-worship, Imagery, meer outward service without the inward, Papistry, and all corruptions of Gods worship; likewise to Blasphemy, rash swearing, false swearing, cursing, idle talk of God, contempt of his Word and works, a vicious life. 2 *Holiness, what Prisoners he seeth to.* Eph.4.24.

Lastly,

Lastly, to Sabbath-breaking, neglect of publick worship, prophaneſs, perſecution of the truth, & to an infinite number of other ſins againſt God, & true holineſs.

3 Righteouſneſs, what Priſoners he takes care of.

3. Is *Righteouſneſs*: This looks to all the ſins againſt the ſecond Table, as to rebellion, diſobedience, murder, malice, adultery, fornication, theft, and couzenage, to falſe-witneſs-bearing, to back-bitings, to diſcontentment, and to all other tranſgreſſions, many and manifold, comprehended under theſe Commandements.

Sins be unruly.

Now becauſe theſe Priſoners be unruly, if there be not a ſtrict hand kept over them; therefore leaſt they ſhould at unawares break forth, to the danger of the *Sheriff Religion*, the Goaler Maſter *Newman* hath Fetters, Gives, Bolts and Manacles to hold them in, & to have them at command.

Spiritual Bolts and Fetters.

And they are theſe; *Reſpect* unto the Commandements of God in all our ways. *Holy medi-*

tati-

tations, lawful *Vows*, Religious *Fasting*, fervent *Prayer*, and conscionable *Practice* of our Christian duty to God and Man. All these are strong chains and links, to keep under, and to fetter the body of sin, and all the fruits thereof, and to hold them in subjection, to keep the whole Man in obedience unto God, when they be fastened and knocked on by the hammer of Gods Word and the effectual power thereof.

Gods Word an hammer. Jer. 23. 29

But it is not enough thus to imprison them, and to see them bolted, and thus fettered, but also for him to see the Prison be strong; for the Prisons of the best Keepers that ever were, have been broken: Drunkenness brake out from *Noah*; rash & unadvised *speeches* from *Moses*; Idolatry from *Solomon*; Adultery from *David*; *cursing* & *false swearing* from *Peter*.

Prison to be seen to.

Therefore the *Goaler* Master *New-man*, must look daily to the Prisoners, and to see the Prison-house sure, and to do this.

Doors of the Prison to be fast locked with several keys

1. He

1. He must see the Doors which are his Senses to be shut, and to have a care to lock up *Tast* (that Drunkenness, and Gluttony break not out) with the *Key* of Moderation in eating and drinking. To lock up *Hearing* (that Credulity break not out) with the *Key* of Trying before we trust. To lock up *Seeing* (that Uncleanness break not out) with the *Key* of Continency, and to bar this Door fast also with contentation, that covetousness break not forth.

Lewd companions.

2. In the next place he must take heed that no lewd companions lurk about the Prison-house, either by day or by night, lest they cast in Fyles, to fyle off the bolts, or pick-locks to open the Doors, to let the Prisoners escape.

Files and picklocks.

These lewd Companions are the *Devil*, the *wicked*, and our own *corrupted Reason*. Their files and picklocks are *suggestions* from Sathan, evil counsel from Men, World-

Worldly, and fleshly Arguments of our own inventions, to make no conscience of sin, but to file off all those bolts, and to open the Doors of Senses, that sin may break loose and get out of subjection, to the Goalers overthrow and utter undoing, if diligent watch be not kept.

Walls whereof built.

3. He must see to the Walls of the Prison, that they be strongly built with good Stones cemented together. These are Moral Vertues, and Evangelical Graces by which, as by Walls, our Sins, and our natural corruptions are kept in. Though Master *Newman* lock and bar the Doors, yet if the Walls be weak, the Prisoners may get out.

Foundation of subjection. Rom. 6.

4. And lastly, he must look well to the Foundation of the House, that it be not undermined. The true foundation of Subjection of sin, is the power of the death of Christ, and of his Resurrection, in whom by Faith, thorow the operation of his

his Spirit, by the Word, we are ingrafted.

This must not be undermined by the Popish Doctrine of Free-will, and Abilities of our selves to overmaster sin.

All these things well and diligently looked unto, the Prisoners will be kept safe in the Goal under *Master Newman*, until the time of the Assizes.

And thus much for the first part of my Text, the Searching, the Attaching, and Imprisoning of Sin. The other part, which is the *Trial*, followeth.

THE

THE SECOND PART.

AT the time of Assizes by the Kings appointment, cometh the *Judge* attended on by the *Sheriff*, the *Justices* of the Peace, and such as necessarily are to be there, for the dispatch of such businesses, as come to be tried and adjudged.

Assizes, the time of Trial.

The *Judge* coming in place, he hath his *Seat* or *Bench*, and being set, the *Commission* is read.

The *Judge* is a Judge of *Oyer* and *Terminer* in the Circuit where he is appointed to sit. The judgment here is absolute, with-

without any Appeal from his Sentence.

Judge is Conscience.

The Judge spiritually understood, attended upon by *Religion* the Sheriff, and the *Under Sheriff* Resolution, is *Conscience.*

From this Judgment is no Appeal, for he is in Gods stead, therefore must his sentence stand and we must submit to it.

Bench is Impartiality.

The *Seat* or *Bench* on which this Judge sitteth, is *Impartiality*; for Conscience well informed, will judge in righteousness and truth, without all partiality, without respect of any Person. He regardeth not the rich and mighty, no Bribe can blind him, neither doth he pitty the Person of the poor, to give for pitty an unjust sentence; but as the truth is, so speaketh he.

Commission active power of conscience

The *Commission* is the active power of Conscience, given of God by his Word, to condemn the nocent, or to quit the innocent, except this Commission be lost.

Some-

Sometimes it is lost, as when Conscience is *dead*, as in all ignorant Persons, or *seared* with an hot Iron, as some Mens have been, and are, such as fall from the faith, and are past feeling, by reason of the blindness of minde, and hardness of heart; or else *benummed*, as in those that fall into some grievous sin, as did *David*, who lay therein, until *Nathan* found the Commission, and acquainted him with it, when he said, *Thou art the Man.*

Commission lost, is the dead, seared, or benummedness of conscience.
1 Tim. 4 2
Eph 4.19
2 Sa. 12.7

If the Commission be lost, the power of Conscience lyeth dead, seared and benummed, then the Judge can do nothing till it be found; and being found, it is read openly.

The reading of this Commission before the whole County, is every *Mans experimental knowledge of the power of Conscience*, by which is acknowledged his Authority, to sit as Judge over every thought, word and deed of Man.

Reading the Commission.

The

Circuit, in which Conscience sits and judgeth.

The *Circuit* of this Judge is his own *Soul*, he is not to sit and judge of other Mens thoughts, words, or deeds, but of the thoughts, words, and deeds of that Man, wherein he is. A Mans own Conscience is judge of himself; to judge another is out of his circuit, neither hath he any Authority from the King of Heaven to enable him so to do. Knowledge may go out to see and discern of other Mens ways, but Conscience keepeth ever at home, and sits within to judge of that Mans Courses, whose Conscience he is. Conscience only troubles a Man for his own sins, it cannot for another Mans, but as far forth as he hath made them his own, and being accessary to them by *commanding*, *alluring*, *councelling*, *commending*, *excusing*, *defending*, or *winking thereat*, when he ought by his place to have punished the same.

Accessities to sin.

Oyer and Terminer.

This Judge in this Circuit is Judge of *Oyer* and *Terminer*; He

He will hear before he doth judge, and he will truly then judge as he heareth; for as he is impartial in judging, so is he prudent and carefull to know what, and whereof to give sentence, before he doth judge. This is the Judge.

Justices of Peace.

The *Justices of Peace* in the County are there, and do sit with the Judge, and are in Commission with him. Of these some are of the *Quorum*, and of better rank, some are meaner Justices, and take their place lower.

Justices of Quorum.

The Justices of Peace in the Soul of better rank, are *Science*, *Prudence*, *Providence*, *Sapience*: the inferiours are *Weak-wit*, *Common-apprehension*, and some such like.

The Justices Clerks

These Justices have their Clerks there ready with their Examinations and Recognizances. *Justice Science*, his Clerk is *Discourse*: *Justice Prudence*, his Clerk is *Circumspection*: *Justice Providence*, his Clerk is *Diligence*:

Justice Sapience, his Clerk is *Experience*: *Justice Weak-wit*, his Clerk is *Conceit*: and *Justice Common-Apprehension*, his Clerk is only *Sense*; a couple of poor Justices.

With the Judge and chief Justices are in Commission, the *Kings Sergeant*, and the *Kings Attourney*.

Kings Sergeant. The Kings Sergeant is *Divine Reason*, a Man of deep judgment in the Laws of his Soveraign, swaying much with the Judge.

Kings Attourney. The Kings Attourney is *Quick-sightedness*: both are excellent helps and Assistants to search out, and to handle a Cause before Judge *Conscience*.

For *Quick-sightedness* will soon espy an errour in Pleading, and *Divine Reason* will inforce a just conclusion, and so move the Judge to give Sentence according to equity and right. If these should be wanting, many matters would go amiss.

Clerk of Assizes. There is also the *Clerk* of the *Assizes*,

Assizes, the Keeper of the Writs, that hath all the Inditements.

This Clerk is *Memory*, which retaineth all those names of every sin, with the nature of the Offence: and what God hath in his Word written against them, and what complaints *Repentance* hath made against them. *Memory.*

Besides this Clerk, there is the *Clerk of the Arraignment*, who readeth the Inditements. *Clerk of Arraignment.*

This Clerk is the *Tongue*, making confession of our sins. *Tongue.*

Lastly, there is the *Cryer*. *Cryer.*

This is the *Manifestation of the Spirit*.

Before the Clerk of the Arraignment readeth an Inditement, it is first framed by the *Complainant*.

This *Complainant* is true *Repentance*, or godly Sorrow. *Complainant Repentance.*

The framing of the Inditement is the laying open of Sin, as it may be known and found out to be sin, according to *Framing of the Inditement.*

the true nature thereof.

Grand-Jury.

Moreover, an *Inquest*, or *grand-Jury* there must be, by whose Verdict the Offender is Indited, and made a lawful Prisoner; yet is this Inditement no Conviction. What these agree upon, is delivered up in writing to the Justices. On the back of this Inditement, framed by the Complainant, they write either *Ignoramus*, or *Billa vera.*

Ignoramus, Billa vera.

If the former, then the complaint is judged false, it is left in record, but the Prisoner is not indited.

If the latter, the Prisoner is indited, the Inditement read, and the Prisoner brought to the Trial at the Bar.

Pen-men of Scriptures are the Grand Jury.

This *Grand Inquest* or Jury, are the *Holy Men of God*, whose writings are the Holy Scriptures in the Old and New Testament.

By the Verdict of these, every thought, word, and deed of man, is either freed, or made a lawful Prisoner.

But

But yet this *Verdict* is no lawfull Conviction of particular Men, till they be rightly applyed.

If they write upon the Inditement or Bill framed, *Ignoramus*; that is, if the Holy Scriptures of God declare it not to be a Sin, it is no Sin: for *Where there is no Law, there is no transgression.* Not the complaints of all under Heaven, not all the Laws of Men, Decrees of Councels, the Commandements of Popes; can make that a Sin, which they write *Ignoramus* upon.

What Gods Word makes no sin, is no sin.

Ro. 4 15.

Therefore the Bills of Inditement framed by those false informers before mentioned, *Formality, Worldly Wisdome, Lukewarmness, Meer civil honesty, Machiavillianisme, Statisme, Libertinisme, Scrupulosity*; and *Papistry*, against *Christian Conference Godly sincerity, true Zeal, strict Conversation, Reformation of disorders*, and the rest, are false accusers, and have upon their complaints,

False informers what they be.

written by the *Grand Inqueſt*, an *Ignoramus*, and therefore by theſe worthy Juſtices, Juſtice *Science*, Juſtice *Prudence*, Juſtice *Providence*, and Juſtice *Sapience*, are not to be admitted, nor Judge *Conſcience* to be troubled therewith, though all the Popes, the whole Popiſh Church, all Popiſh Counſels, and all the Popiſhly affected Statiſts in the World plead for them, for that thought, word, or deed, is no ſin, no breach of Gods Law, on which theſe write *Ignoramus*; Conſcience (as it is ſaid) is not to be troubled with ſuch Bills of complaint.

That which is condemned by God, cannot be diſpenced with by Man.

But if theſe write *Billa vera*, that is, if the holy Pen-men have ſet down any thought, word, or deed for a ſin, not all the Popes Diſpenſations and Pardons, not all the ſubtil diſtinctions of the moſt learned, no Cuſtome, nor any thing elſe whatſoever, can acquit it from ſin, but ſin it is, and ſo muſt it be taken as a lawful

ful Prisoner to be brought to the Bar, and put upon the Jury of Life and Death.

The Bill being found true, then they proceed unto the Arraignment.

The Prisoners are brought forth chained together, and set to the Bar before the Judge.

Prisoners sins.

The Prisoners are *Sins* (as you have heard before) the *Old-man*, with Mistris *Heart*, her *Maids*, and *Will* her Man.

Bringing forth.

Their *Bringing forth* is the manifestation thereof by the Goaler Master *New-man*, Knowledge, Holiness, and Righteousness.

Chained.

They are chained; for sins are linked together, as Adultery and Murther in *David*; Pride with hatred of *Mordecai* in *Haman*: Covetousness and Treason in *Judas*; Covetousness, Hypocrisie, and Lying in *Ananias*, and *Saphira*; yea the breach of all the Commandements in the fall of *Adam* and *Evah*. They therefore are brought out *chained together*.

The Bar. The *Bar* is the *Apprehension of Gods-Wrath* due for sin.

After all this, when the Prisoner standeth at the Bar, a Jury for Life and Death is impanneled, who are for the King, and are sworn to give in a true *Verdict*, according to their *Evidence.*

Petty Jury This Jury is a chosen company of excellent Vertues, the fruits of the Spirit, delivered in by the Sheriff, Religion, to be called, and to be of his Jury in the behalf of the King's Majesty, *Jesus Christ*, to go upon the Prisoners, the *Fruits* of the *Flesh*, which stand at the Bar.

Their names being given up, they are called as the *Clerk of the Arraignment*, the *Tongue*, nameth them, then the Cryer, *Manifestation of the Spirit*, calleth them one by one to appear, as the Clerk nameth them; and they are these.

Jury called by name.

Acts 15.9 1. Call Faith. Cryer, *Vous avez* Faith, which purgeth the Heart.

2. Call

2. Call love of God. Cryer. *Vous aves* Love of God, which is the keeping of the Commandements. Joh. 5.5.

3. Call fear of God. Cryer. *Vous aves* Fear of God, which is the beginning of wisdome. Prov.1.7.

4. Call Charity. Cryer. *Vous aves* Charity, which rejoyceth in the truth. 1Cor.13.6

5. Call Sincerity. Cryer. *Vous aves* Sincerity, which makes a true Israelite, in whom there is no guile. Joh. 1 47

6. Call Unity. Cryer. *Vous aves* Unity, which maketh Men to be of one heart, and is the bond of peace. Acts 1.14, and 2. 1. Eph.4.3.

7. Call Patience. Cryer. *Vous aves* Patience, which worketh experience, and by which Men possess their Souls. Rom 5.4 Luk 21 19

8. Call Innocency. Cryer. *Vous aves* Innocency, which keepeth harmless.

9. Call Chastity. Cryer. *Vous aves* Chastity, which keepeth undefiled.

10. Call Equity. Cryer. *Vous aves* Equity, which doth right to every Man.

11. Call Verity. Cryer. *Vous aves* Verity, which ever speaketh truth.

12. Call Contentation, Cryer. *Vous aves* Contentation, which ever rests satisfied.

Then the Clerk saith, Count. And so the Cryer saith to them, answer to your names.

Then the Clerk nameth them, and the Cryer telleth or counteth them.

Faith, one. *Love of God*, two. *Fear of God*, three. *Charity*, four. *Sincerity*, five. *Unity*, six. *Patience*, seven *Innocency*, eight. *Chastity*, nine. *Equity*, ten. *Verity*, eleven. *Contentation*, twelve.

Then the Cryer saith, good Men and true, stand together and hear your Charge.

Graces wherewith we should all be qualified.

With all these Graces should the Soul of Man be endued to proceed against Sin, we should be able to say, that we have them by

by the manifestation of Gods Spirit, and also to know their power and vertue, and distinctly to be able to reckon them, and so wisely to esteem them, as the good and true gifts and graces of God; which have a charge given them, which is every grace his proper gift, and all conjointly have power to discern of any sin, and to give a just Verdict thereupon.

The Charge what it is.

This Jury, thus called and impannelled, are commanded to look upon the Prisoners at the Bar, upon whom they are to go.

The Jury look on the Prisoners.

This is when we oppose Vertues to Vices in our Meditation; that so by the excellency of the one, we may see the foulness of the other, and so come to the greater love of Vertue, and to the more deep hatred of Vice. This is the Jury of Vertues profitable looking upon Vices the Prisoners at the Bar?

Jury of Vertues.

The Prisoners, though they stand together, yet are they to answer one by one. So

A distinct knowledg of sin necessary.

So sins must distinctly one by one be arraigned: for we cannot proceed against sin, but upon a particular knowledge thereof.

A general, and to a confused notion of sin (which yet is that which is in most Men) will never make a Man truly to see how his estate standeth with God, and so to bring unto death.

The Prisoners, at the sight of the Jury, and naming of them, have leave to challenge any of them: if they can give good reasons against this or that Man, they are put off the Jury, and other chose in their stead.

Jury challenged.

These Prisoners seeing such a Jury, presently begin to challenge them.

What vertues devices be in opposition.

Unbelief he cryeth out against *Faith*, as his Enemy. *Hatred of God*, against the *love of God*, as his Enemy. *Presumptuous sinning*; against the *Fear of God*, as his Enemy. *Cruelty*, against *Charity*, as his Enemy. *Hypocrisie*, against *Sincerity*, as his Enemy. *Discord* against

againſt *Unity*, as his Enemy. *Anger*, *Rage*, and *murmuring*, againſt *Patience*, as their Enemy. *Murther*, *Fighting*, and *Quarrelling*, againſt *Innocency*, as their Enemy. *Wantonneſs*, *Adultery*, *Fornication*, and *Uncleanneſs*, cry out againſt *Chaſtity*, as their deadly Enemy. *Couzenage*, *Theft*, and *Unjuſt dealing*, againſt honeſt *Equity*, as their Enemy. *Lying*, *Slandering*, and *Falſe-witneſs-bearing*, againſt *Verity*, as their mortal Enemy. And laſtly, *Greedy Deſire*, *Covetouſneſs*, and *Diſcontentment*, cry out againſt *Contentation*, as their Enemy.

All theſe together challenge the whole Jury, crying out and ſaying (Good my Lord) theſe Men are not to be of the Jury againſt us; for your Lordſhip knoweth very well, and none better, that they are all of them our deadly Enemies. Your Honour knoweth that every one of them hath petitioned to the Lord *Chief Juſtice* very often, and importu-

Vertue bindes corruption to the good behaviour

portunately, to binde us all to the good behaviour, and to cast us into Prison, as we have been by their means. They have made Master *New man* the Keeper, and his under Keepers to deal very hardly with us.

It is well known (my Lord) that *Chastity* procured Master *New-man* almost to famish *Incontinency* to death. Good my Lord consider of us, these are our most bloody and cruel Enemies: We appeal to your Lordship, to God, and to all good Men that know both them and us, that it is so.

The Prisoners Petition to the Judg.

Our humble suit to your Lordship therefore is, that more indifferent Persons may be chosen to go upon us, else we are all but dead Men. We do know (my Lord) that there are here many other of very good and great credit in the World, fit to be of this Jury, Men very well known to your Lordship, and to Master Sheriff, and the Worshipfull Gentlemen. These are Men of worth

worth (my Lord) of far more esteem every where, than these mean Men here, picked out of purpose by Master Sheriff. These (my Lord) of the Jury are Men of small reckoning in the Country. These live scattered here and there, almost without habitation, except in poor Cottages; so as we marvel (my Lord) how they can be brought in for Freeholders, hardly any one of them is of any account with Men of great estates, and of worth in the Land. Good my Lord, consider of us.

Then the Judge asketh them, what these Men be, of whom they speak, and what are their names?

Then they answer, My Lord, they are these; *Master Naturalist, Master Doubting, Master Opinion, Master Careless, Master Chiverel, Master Libertine, Master Laodicean, Master Temporizer, Master Politician, Master Out-side, Master Ambo-dexter,* and *Master Neutrality,* all

Indifferent Gentlemen.

all (my Lord) very indifferent Men betwixt us and them Gentlemen, Free-holders, of great means, we beseech you (my Lord) to shew us some pitty, that they may be of the Jury.

The Judge informed by those worthy *Justices of the Quorum* concerning these Men so named by the Prisoners, and knowing the honesty and good credit of the chosen Jury; their exceptions against them are not admitted of, and so these indifferent Gentlemen are passed by.

The Clerk therefore is commanded to go forward, and then he readeth the *Inditement* of every one in order, one after another, as they be called forth by name, and set to the Bar.

The first which is called out, is the *Old man.*

1. *Old-man Arraigned.*

Then saith the Clerk, Goaler, set out *Old man* to the Bar.

Then he is brought to the Bar, and commanded to hold up his hand, and his Inditement is read.

Old-

Old-man, thou art indited here by the name of *Old-man*, of the Town of *Evahs Temptation*, in the *County of Adams consent*, that upon the day of *Mans fall* in Paradise, when he was driven out, thou diddest corrupt the whole Nature of Man, Body and Soul, loading all and every of his Posterity, coming by generation, with the body of Sin, making him indispos'd to any thing that is good, framing lets to any holy duty, and polluting his best actions, but making him prone to all evil, bringing him captive to imperious Lusts, and so causing him to live in continual rebellion against God, contrary to the peace of our Soveraign Lord the King, Jesus Christ, his Crown and Dignity. *His Inditement.*

What sayest thou to it?

He pleads not guilty, and so puts himself to the Trial.

Then the Cryer calleth for Evidence against the Prisoner. *Evidence*

Then cometh forth *David*, whose

David. Psal. 51. 5 Job 25 4 Isa 48. *St. Paul's.* whose Evidence is this, *I was shapen in iniquity, and in sin hath my Mother conceived me. Jobs* is this: *He cannot be clean that is born of a Woman. Isaiah*, his evidence is, *That all are Transgressors from the Womb.* Saint *Paul's* Evidence is most clear; for being asked what he could say? He answered (my Lord) this *Old-man* hath been the death of very many. I have woful experience of him, *a wretched Man hath he made me, He took occasion by the Commandment to work all concupiscence in me, He deceived me, and slew me, wrought Death in me, so that in my flesh dwelleth no good, but when I would do good, evil is present with me, so that through him the good I would do, I cannot, and the evil I hate, that I do; He maketh War against the Law of my minde, and bringeth me into captivity to the Law of Sin.* Thus (my Lord) is in me the *Body of Death*, from which I desire to be delivered; and this is that I can say.

Ro. 5. 15. Ro. 7. 8, 11 13 21. 15, 19, 23.

The

The evidence being thus clear, the Jury presently, being all agreed, give in their *Verdict*, and being asked what they say of the Prisoner at the Bar, guilty, or not? they answer, guilty. *Verdict.*

Then he asked what he can say for himself, why sentence should not be pronounced against him?

Good my Lord, saith he, I am wrongfully accused, and am made the Man I am not, there is no such thing as *Original Corruption*. *Pelagius*, a learned Man, and all those now that are called *Anabaptists* (who well enough know all these *Evidences* brought against me) have hitherto, and yet do maintain it, that *sin cometh by imitation, and not by propagation, and in-bred pravity*. Good my Lord, I beseech you, be good unto me, and cast not away, so poor an *Old-man*: (Good my Lord) for I am at this day 5569. years old. *Old man's Plea.* *Pelagius and Anabaptists.*

Then said the Judge, *Old-man*, the

the Evidence is clear, those thou hast named, are condemned Hereticks; and as for thy years, in respect of which thou craveſt pity, it is pitty thou haſt been ſuffered ſo long, to do ſo great, and ſo general a miſchief as theſe good Men do witneſs againſt thee.

O my Lord, I beſeech you then a Pſalm of Mercy.

Old man, the Law of the King allowes thee not the benefit of the Clergy, for *The reward of ſin is death*; This is his Majeſties Decree, unchangable, as the Law of the *Medes* and *Perſians*.

Ro. 6 33

Object. Good my Lord, that is meant only of actual ſin, and not of me,

Anſw. That is not ſo, for Original ſin is ſin, and all Men know that Children die, that never ſinned by imitation, nor actually after the ſimilitude of *Adams* tranſgreſſion, *And Death goeth over all, in as much as all have ſinned.* If ſin were not in Infants, they could

Rom. 5.

could not die; hear therefore thy ſentence.

Thou (*Old-man*) haſt by that name been indited of theſe Felonies, Out-rages, and Mūrders, and for the ſame arraigned; thou haſt pleaded, Not guilty, and put thy ſelf upon the *Trial*, and art found guilty; and having nothing juſtly to ſay for thy ſelf, this is the Law: Thou ſhalt be carried back to the place of Execution, and there *be caſt off, with all thy deeds, and all thy members daily mortified and crucified with all thy luſts*, of every one that hath truly put on Chriſt.

The Sentence.

Eph 4.22 Col.3 5,9

This ſentence pronounced, the Sheriff is commanded to do Execution, which *Religion* by his *Under Sheriff Reſolution*, ſeeth throughly performed.

The *Executioner* is he that hath put on Chriſt, *Gal* 5 24.

Executioner.

This Priſoner thus proceeded againſt, the Goaler is commanded to ſet out Miſtriſs *Heart* to the Bar, who is commanded to hold up

Miſtriſs *Heart* tryed.

up her hand, and then is her Inditement read.

Her Inditement. Mistriss *Heart*, thou art here indited by the name of Mistriss *Heart* of *Soul*, in the County of the *Isle of Man*, that also upon the day of Mans fall in *Paradise*, thou becamest corrupted, accompanying the *Old-man*, and also *Will* thy man, and hast been so hardened, that thou couldest not repent, and so blinde, that thou becamest past feeling, and hast made Men to give themselves over to all lasciviousnes, to work all uncleanness, even with greedines, to be also very slow to believe all that the Prophets have spoken; and to be so enraged with choller sometimes, as to run mercilesly on Innocents to murther them, and to cause men most cursedly to depart from the living God. Thou hast been, and art also in confederacy with all, and every evil thought, word, and deed, committed against God and man. Thou hast been

Rom. 2. 5

Eph. 4. 18, 19.

Luke 24. 25.

Act. 7. 54

Mat. 9 4. & 21, 34.

been a receptacle of all the abominations of every sin whatsoever, and hast had conference with Sathan to lye unto the Holy Ghost, and for greedy gain; at the Devils suggestion, hast set some on work to play the Traytors to the shedding of the innocent blood of our Soveraign, contrary to the Peace of the King his Crown and Dignity. What sayest thou to this Inditement? Guilty, or not guilty?

Joh. 13. 2.

Acts 5. 3.

Joh 13. 2.

She answers, Not guilty, and puts her self to the Trial.

Then the Cryer saith, If any man can give *Evidence* against the Prisoner at the Bar, let him come; for she stands upon her deliverance, then come in such as can say any thing against her, and first is *Moses*.

Heart's accusers.

Moses, what can you say against this Prisoner? look upon her, see if you know her.

Moses.

My Lord, I know her well enough, she made me, and my brother *Aaron* to speak so unadvi-

Ps. 106. 32 33.

advisedly with our lips by her passion, that we could neither of us be admitted to go into the Land of *Canaan*. This I can say of her, *That every imagination of her thought is only evil continually*, and that naught she hath been from her youth up.

Gen 6.5. Gen.8.21

Moses having ended, then saith the Judge, Is there any more?

To whom answer is made Yes (my Lord) there is *Jeremy* the Prophet.

Jeremy the Prophet look upon the Prisoner, can you say any thing on the behalf of his Majesty?

Jeremy.

My Lord, this I can say, *That she is deceitful above all things, and desperately wicked*; so that no man without Gods special assistance can either finde out her devices, or escape her treacheries.

Jer. 17.9.

And this moreover I know, that she hath been sent unto and forewarned to wash her self of her wickedness, and yet for all this

this, she doth lodge still ill thoughts in her house. Yea (my Lord) she hath seduced many from God, making them to walk after her evil counsels and imaginations, to their utter destructions. And I am truly informed, that there is ever the place where the enemies of their own Souls do work their wickedness and mischiefs.

Jer. 4. 14. Jer. 7. 24. & 9. 14 & 11. 8, & 13. 10.

Psal. 58. 2

Is there any more *Evidences?*

Yes, my Lord, here is *Ezekiel.*

Ezekiel, What can you say?

Ezekiel.

My Lord, I can witness thus much; such is her lewdness, that she followed after Idols, and after Covetousness, which is Idolatry, both high Treason and Rebellion against God. Yea so very shamelessly and lawlessly she carrieth her self, that if such lewd companions come not into her, she will go out, and follow them.

Ezek. 20. 20 & 33 1.

These be witnesses enough, saith the Judge to condemn her, but is there any other.

Yes my Lord, please you here

are more; here is St. *Matthew*.

St. *Matthew*, What can you say against the Prisoner at the Bar?

St. *Matth.* My Lord, I have heard it from the mouth of my *Lord Chief Justice* himself (when I did attend upon him, he having occasion publickly to speak of her) that

Mat. 15. 9 *out of the heart do come evil thoughts, Adulteries, Fornications, Murthers, Thefts, Covetousness, Wickedness, Deceit, Lasciviousness, an evil Eye, Blasphemy, Pride, and Foolishness.* All these evils he witnesseth to come forth of her House; so that it is evident against her by his honours undoubted testimony, that she is an harbourer of a company of very bad and unsufferable guests. St. *Mark*, here next me, can witness as much.

St. *Mark*. Mark. 7. 21, 22, 23

It is very true my Lord.

Here is an Harlotry indeed (saith the Judge) Jury, if you be agreed, give in your Verdict, what say you of this Prisoner?

Guilty,

Guilty, or not guilty?

We ſay, Guilty, my Lord.

Woman, what canſt thou ſay for thy ſelf, that ſentence according to Law ſhould not be pronounced againſt thee?

Ah, good, my Lord, take pitty on me, a poor weak old Woman; theſe Men ſpeak againſt me the worſt that they can, becauſe I would not be ruled by them. They ſpeak of malice my Lord. If, I have miſdemeaned my ſelf any way, it was by this *Old man* my Fathers miſleadings. (My Lord) by whom, *I* thought, that being a Woman, I ſhould be wholly guided. But hear me (good my Lord) *I* beſeech you, let not theſe Mens teſtimonies caſt me away; for I did dwell with as good men, and better than they are, or ever were (my Lord) as other can witneſs, to my great commendations. *Hearts Plea for her life.*

Then ſaith the Judge, who are theſe I pray you?

I dwelt (my Lord) with King Pſ.101.1.

1 Chr. 39. 19, 15, 17 *David*, with King *Solomon*, and was in their houſe held to be a *perfect Heart*; So was I after accounted in King *Aſa*'s houſe. Yea my Lord, with *Abraham* the Father of the Faithful, was I found *faithful*, and ſuch hath been my credit, that I was well ſpoken of even to God himſelf by good King *Hezekiah*, That all this is true that I ſay, I beſeech you to ask *Iſaiah* the Prophet, as alſo *Nehemiah*, and others that have recorded the ſame.

Neh 9.8. Iſai. 38.3.

Ignorant People praiſe their heart.

Beſides all theſe (be pleaſed to hear me, Good my Lord) ask all the Country People, and they will with one mouth ſpeak well of me. They have (ſay they) a good *Heart* towards God, and that ever ſince they were born, they never found me ſo wicked as theſe witneſſes are pleaſed to ſpeak. I hope therefore (my Lord) that you will be pleaſed to be good to me, good my Lord pitty a very old aged poor Woman, as ever you came of a Woman. Wo-

Woman, Woman, for the witneſſes againſt thee, they are without exception, and thy own mouth doth condemn thy ſelf, in that *firſt*, thou doeſt confeſs, that thou wouldeſt not be ruled by them when theſe holy men were ſent unto thee, and that with ſpecial command from his Majeſty to ſee thee reformed. *Again*, that thou doeſt acknowledge thy ſelf to have been wholly led by the *Old-man*, one now moſt juſtly condemned by the Law to be crucified. *The Judges ſpeech to her.*

As touching *David*'s heart, *Solomon*'s heart, *Aſa* his heart, the faithful heart of *Abraham*, and the upright heart of *Hezekiah*, never an one of theſe was thy ſelf, thou doeſt lewdly ſeek to deceive by equivocation, and to beguile the ſtanders by with thy *tricks* of *Jeſuitical* couſenage. True it is, that there is great commendation of an *heart*, and the ſame to be an honeſt, and good heart, an upright heart, a Mat. 13. Luke 18. *The heart is twofold*

faithful heart. But Woman, this is the heart ſanctified and purged by faith in all thoſe that are born anew of Water, and the Holy Ghoſt; but this is not that which thou art, the natural and corrupt heart: Thou art that commendable heart in name only, but not in quality, therefore thy boaſting is vain, thy pleading ſubtilty, verifying *Jeremiah*'s evidence of thee, that thou art very deceitful.

Sanctified

Corrupt.

As for the vulgar praiſing of thee, it is through their own ſelf-love, and fooliſh ſelf-conceit, and their utter ignorance of thee, that maketh them to ſpeak ſo well of thee. Thou doſt therefore but trifle away the time, and trouble the aſſembly.

As for thine age, it procureth thee no pitty at all, becauſe thou haſt beguiled, undone, and bewitched ſo many. Thine Age ſhould have taught thee better things, but thy obſtinacy in wickedneſs would not ſuffer thee.

Hear

Hear therefore thy ſentence.

Thou Miſtriſs *Heart* haſt been indited by the name of Miſtriſs *Heart*, of thoſe Felonies, Murthers, Conſpiracies and Rebellions, and for the ſame haſt been arraigned: thou haſt pleaded not guilty, haſt put thy ſelf to the Trial, and been found guilty, having nothing juſtly to ſay for thy ſelf. This is the Law. Thou ſhalt be carried back from whence thou cameſt, and there live condemned to perpetual impriſonment under Maſter *New-man* the Keeper without Bail or Mainprize. *Goaler* take her to thee, look to the Priſoner, and keep this *Heart diligently, and take heed leſt there be at any time in you an Heart of Infidelity to depart from the living God.* Mr. *Sheriff* Religion, and the *Under Sheriff* Reſolution, do ſee it performed very carefully and ſpeedily according to the ſentence given.

Sentence againſt Miſtriſs Heart.

Her puniſhment.

Pro 4.23
Heb.3 12

After Miſtriſs *Hearts* arraign-

ment, and condemnation, *Wilfull Will* is commanded to the Bar, and to hold up his hand, and his Inditement was read.

Will arraigned.

Wilful Will, thou art indited by the name of *Wilful Will*, of the Town of *Free*, and in the County of *Evil*, that thou partaking with *Old man*, and lewdly living at the bent of *Mistriss Heart*, hast been a Champion for them, ready to act all their villanies, and upon every motion of theirs, or any sollicitation of those her harlotry Maids, her passions, hast from time to time gathered together all the powers thou couldest make within this *Isle of Man*, to raise rebellion, and by force and arms hast often attempted to rush in, and upon his Majesties *Garrison*, appointed for the safe keeping of the Town of *Soul*, and so of the whole *Island*, and thereby hast given occasion to the enemies to seek to invade the same, contrary to the peace of our Soveraign Lord

Lord the King, his Crown and Dignity.

What sayest thou to this Inditement, Guilty, or not guilty?

His answer was, Not guilty (my Lord) and so put himself upon his Trial by God and the Country.

Witnesses called out

Then were witnesses called out, and the first of them was the Captain of the Garrison, which was one Captain *Reason*.

The Captain coming before the Judge, was asked what he could say for the King, against the Prisoner at the Bar?

Captain Reason.

My Lord, saith he, by my Soveraigns appointment, I was made Captain of this Garrison in *Soul*; and his Majesty also was pleased to place this Prisoner in the same for his service, but yet under me, and at my command, and not to do what he himself listed.

But he having conceited himself to be free; and not under controlement, and being grown

Reaſons and arguments to convince.

Full, he hath by the bewitching of Miſtriſs *Heart*, and her Maids, endeavoured to bear all the ſway treading down with contempt all my lawfull commands. I made many *fortifications* againſt his violent courſes, to reſtrain his out-roads, leſt thereby he ſhould have made way for his Enemies breaking in upon us, to the danger of the whole Iſland; but all theſe fortifications very often he hath defaced, and by the force of ſtrong paſſions, he hath born them down before him, without any regard of ſupreme or ſubordinate authority whatſoever. He may well (my Lord) be called *Wilful Will*, for except he be more under ſubjection, neither I his Captain, nor ever an Officer in the whole band, will be obeyed, yea, aſſuredly (my Lord) if he be not curbed, the whole Town of *Soul* will be overthrown, and all the Iſland fall into the Enemies hand, to the great diſhonour of his Majeſty.

jeſty. And this is that which I have, for the preſent, to ſay. My Officers, if it pleaſe your Lordſhip to have them called, can ſay very much againſt him.

Then ſaith the Clerk, Cryer, call in Captain *Reaſon Lieutenant*.

What's his name, ſaith the Cryer?

He is, ſaith the Clerk, called *Diſcourſe*.

The Lieutenant his witneſs.

Lieutenant *Diſcourſe*, come into the Court, *Vous aves* the Lieutenant.

Lieutenant, what can you ſay touching this *Wilful Will*, the Priſoner at the Bar?

My Lord, my Captain and I have had many occaſions of much conference upon every ſerious buſineſs, into which this Priſoner hath often intruded himſelf, and thereby hath greatly hindred our deſignments. For ſay we what we could, he would have all things go after his pleaſure, and only to ſatisfie the luſt of

of Mistriss *Heart*, and some of her drabs, on whom he hath attended, and by whom he hitherto hath been too much ruled, and I may say, most strangely bewitched, having no power to deny them any thing.

Our *Ancient* (my Lord) can further inform you.

How call you him, saith the Judge?

He is called (my Lord) *Profession.*

Then saith the Cryer, *Ancient Profession*, come into the Court, *Vous aves Profession.*

Ancient, What can you say for the King against the Prisoner at the Bar?

The Ancient his witness.

My Lord, when I bare my colours of a *holy conversation*, and displayed the same in *Word* and *Deed* before the company, he hath attempted, and that not seldome, to rend and tear them; and this not only within our selves, but sometime also before, and in the very sight of the Enemy

my hath ſought to deface my colours, through his violent diſpoſition, untamed nature, with the help of enraged paſſions, to my utter diſgrace, and not to mine only, but to the whole *Land* of good qualities, gifts, and graces in the Town of *Soul.*

So heady he is, and ſo perverſly bent to his own will, that he never regardeth for the preſent what may happen afterwards. Our two Sergeants can more at large diſcover him, if it pleaſe your Lordſhip to hear them: Here they ſtand by me.

What do you call them, ſaith the Judge? My Lord, ſaith the *Ancient*, the one is, Sergeant *Unity*, and the other is Sergeant *Order*, worthy Souldiers (my Lord) and very ſerviceable for good government. Sergeant *Unity*, come in, What can you ſay of this Priſoner?

Sergeant Unities witneſs.

My Lord, when all the whole Band lovingly, as one Man; were obe-

obedient in all things, he upon every least discontent did Mutiny and endeavoured to set us at odds one against another. He hath adhered to secret Conspiracies of inbred Corruptions; yea, and hath not been only sound to favour, but also to stand for, and to grace our open enemies, even Sathans suggestions, and the pomps and vanities of this wicked World; to whom he hath been so serviceable, as if he had been a prest Souldier for them, forgetting his Faith and Allegiance to his own Soveraign. If he be not (my Lord) suppressed, he will at the length be our utter overthrow. My fellow, Sergeant *Order*, can say more.

Sergeant *Order*, What is that you have to witness against the Prisoner?

Sergeant Orders witness.

My Lord, whensoever he commeth out of that lewd Harlots house, Mistriss *Hearts*, and from among her young Strumpets, he is so enraged, as he behaveth him-

himself more like a savage beast than a Man: all is by him put out of order, our Captain cannot rule him, especially when he hath gotten a pestilent fellow, one *Obstinacy* to accompany him, and another cogging deceitful Companion, called *Shew of God*, to hearten him in his forward courses and bad intisements. Of himself he is ill enough, but these (my Lord) make him uncapable of good Counsel, or of the best advice that our Captain can give him.

Companions to Wilful Will.

Where are, saith the Judge, these fellows, why were they not apprehended and brought in hither with him?

My Lord, as soon as he was attached and brought under authority, they both presently fled; Our Captain *Reason* made diligent search after them, but could not finde them. For my Lord, these Companions durst never appear with him, but when they knew him to be wholly bent to his

his own will, and when they *were* very sure *our* Captain had not strength enough with him to *withstand* them, otherwise they would keep close and not apparently be seen to countenance him. If order might be taken for apprehending of these, there would be some hope of better government in this Prisoner, if he hap to be released.

Upon this the Judge gave order to Master *Sheriff*, to his *Under Sheriff*, and to all the Justices of the Bench for the speedy apprehending of these two lewd and rebellious companions. Then the Cryer was commanded to call in one witness more, which was one of the Corporals of the Band, whose name was *Discipline*, who being there attending, presently appeared.

Corporal Disciplines witness.

The Corporal being at the Bar, it was demanded of him what he could say more than had been spoken?

My Lord, saith he, though very

very much hath been ſpoken, and that moſt truly againſt him, yet have I more to ſay than hitherto hath been ſpoken by any of them. It is well known, my Lord, to the whole *Corps de Guarde*, how unruly he hath been after the ſetting of the watch, ſuch conceit he hath ever had of his freedome (my Lord) that my very name hath been odious unto him. He hath gotten ſuch liberty, that he could never endure to be diſciplined, our arms he hath taken, and made them often unſerviceable.

Will is a great hinderance of ſpiritual warfare.

Our *Powder* of holy affections he hath damped, the *Match* of fervency of ſpirit he hath put out: the *ſmall ſhot* of ſpiritual Ejaculations he ſo ſtopped as in time of need they would not go off; of the *Sword of the Spirit*, the Word of God, he quite took away the edge: he brake the *Helmet* of *Salvation*, bruiſed the *Breſt-plate* of Righteouſneſs, the *Shield* of Faith he caſt away, and unloo-

unlooſed the *Girdle* of verity. The *points* of all the *pikes* of divine threats by preſumption he ſo brake off, as they had no force to prick the *Heart*. He would (after the Watch was ſet) of himſelf without the Word go the round, and divers times meeting *the Gentlemen of the round*, holy *Meditations*, and divine *Motions*, he would ſtop their paſſages, and turn them back again. And not ſeldome hath he fallen upon the *Centinels*, quick apprehenſions, and put out their eyes, ſo as *they could* not, if the *enemies* had approached, have diſcerned them. My Lord, by his wilful unrulineſs, and by his obſtinate Maſterfulneſs, he hath often indangered the whole *Iſland of Man*, the lower part called *Corps*, and the higher called *Soul*, and in a manner delivered them into the enemies hand. For the common Souldiers, the powers and faculties of both are too often ſwayed by him,

him, to follow him in his rebellious courſes. And therefore, my Lord, if he be not ſuppreſſed and brought in obedience to our worthy Captain, he will ſurely at the length yield this his Majeſties right into the hands of Forraign powers, which daily watch to have by him ſome opportunity to invade us. They have (my Lord) often aſſailed our *Caſtle of Confidence*, raiſed upon the Mount of God's mercies, hoping only upon his help to make a breach therein, and entring to caſt us out, we therefore beſeech your Lordſhip to have juſtice againſt him.

Then ſaith the Judge, you ask but right, and that which in my place I am bound to yield you, without reſpect of perſons.

Honeſt Men of the Jury, you have heard what all theſe Gentlemen have witneſſed againſt him, if you be agreed of your Verdict, give it in; what think you of the Priſoner, guilty or not guilty? They

They answer, guilty, my Lord.

Then the Judge turneth his speech to the Prisoner, *Wilful Will*, thou hast heard what all these have witnessed against thee, what canst thou now say for thy self, why the sentence of Death should not now be pronounced against thee:

Will speaks to the Judg.

My Lord, I am a Gentleman free born, and ever like a Gentleman brought up in liberty. And though I was in some sort to be ordered by Captain *Reason*; yet I ever held my self his equal, and stood upon my freedome of chusing or refusing, or of suspending the action. He had no authority to enforce me further than it pleased my self. I have always been a free Man (my Lord) from servile obedience to any Man, and owe subjection to none but only to my Soveraign. I cannot deny but that Captain *Reason* hath offered daily to advise me, and I have not ever wholly rejected his counsel: If you

you have at any time miſcarried, it was through the lewd Miſtriſs *Hearts* deceiveableneſs, and the violence of theſe her paſſionate affections miſ-leading me, for want of deliberation before I either chuſed or refuſed the thing objected before me.

I do here (my Lord) ingeniouſly confeſs the truth of all that which theſe Witneſſes have ſpoken againſt me, for which I heartily crave pardon.

I alſo do freely acknowledge that I ſtood too much upon my birth and gentry, as too many at this day do, having never a good quality beſides to brag or boaſt of. I took it for granted, that my gentry ſtood in idleneſs, pleaſurable delights, Hawking, Hunting, and haunting Taverns, drinking of Healths, whiffing the Tobacco-pipe, putting on of new and variety of faſhions, in Hat and in Hair, in Cloathes and in Shoo-ties, in Boots and in Spurs, in Boaſting and

Abuſe of birth and Gentry.

and Bragging, in Cracking of Oaths, in big looks, great words, and in some out-bearing gestures the formes of Gentry: which I verily suppose should sufficiently of it self have born me out, in all my extravagant courses, in my licentious liberty, and lascivious wantonness in Mistriss *Hearts* house, through which I was brought into all these rebellious disorders, for which I justly deserved my Soveraigns indignation, of whom I humbly crave mercy and forgiveness, Good (my Lord) take pitty upon me.

Judges speech to Will.

Wilful Will, I am sorry that thy deserts are no better, being so well born, and that thou hast so abused thy Gentry to thy shame and confusion, through thy vain mistake, and foul abuse of the conceit of *Gentry*, which *consists of nobleness of spirit, honourable endowments of minde, praise-worthy qualities, and serviceable imployments for the King and*

True Gentry what?

and Country; and not in ſuch baſe conditions as thou haſt named unfitting altogether true Gentry, being indeed the fruits either of degenerating ſpirits from the worth of their Anceſtors, or the property of new upſtarts, never having had the right breeding of true Gentry, nor the underſtanding of the true qualities of a Gentleman indeed.

But ſeeing thou art humble and penitent, and mayeſt do his Majeſty good ſervice hereafter, thy deſerved ſentence ſhall be deferred off, till his Majeſties pleaſure be further known concerning thee: yet in the mean ſpace, thou art to be bound to thy good behaviour, and be carried back again, to remain under the cuſtody of Maſter *Newman*. Goaler, take him to thee, and ſee him forth-coming whenſoever he ſhall be called for.

Then ſaid he, I humbly thank your Lordſhip, and ſo bowing himſelf to the Bench, he is carried

ried away from the Bar, to the place from whence he came, to remain Prisoner until he should be released.

After he was removed, the Goaler was commanded to set Mistriss *Hearts* Maids to the Bar. But upon deliberation they were sent to Ward again unto another time. The reason was, for that two great *Traytors* and *Rebels*, chief amongst the damned crue, were presently to be arraigned, which would take up the allotted time before the Court should break up, and the Bench arise.

Two Capital sins.

These two were *Covetousness* and *Idolatry*, Capital Thieves, pestilent mischievous against God, his Worship and Service, against the Church, and against the Common-weal.

Col 3. 5

Covetousness tryed

Covetousness was joyned with Idolatry, because he is also called Idolatry. Now all other Prisoners removed, and the *Judge* with the *Bench* ready for these, the

the *Clerk* willeth the *Cryer* to command the *Goaler* to set *Covetousness* to the Bar, which the *Goaler* doth forth-with.

Then saith he unto him, *Covetousness*, hold up thy hand, and hear thy Inditement.

His Inditement.

Covetousness, thou art here indited by the name of *Covetousness*, in the Town of *Want*, in the County of *Never-full*, that from the day of thy first being thou hast been the root of all evil, having made some to play the Thieves, others to commit Treason against our Soveraign Lord the King, others to Murther Innocents for their inheritance. Thou art also here indited for Bribery, extortion, oppression, usury, injustice, cousenage, unmercifulness, and a multitude of outragious Villanies: besides thy hindring Men in holy duties and means of Salvation, forcing them head-long to their destruction, contrary to the peace of our Soveraign Lord the King, his

1 Tim. 6. 10.

Mich. 2. 2

Crown and Dignity.

What sayest thou to this Inditement, guilty or not guilty?

He answereth, Not guilty (my Lord) and so he puts himself upon the Trial.

The first evidence against him is repentance.

After this the parties that can give Evidence are called in, and first *Repentance* is commanded to produce his Witnesses.

Repentance, what can you say?

My Lord, since the Prisoner was committed to Prison, and put into *Ward*, some of my Witnesses are dead, as *Achan*, *Ahab*, and *Judas*.

Then saith the Judge, look the Records *Clerk*, and read them.

What evil Covetousness hath done, Josh. 7.

My Lord, I read here that *Achan* confessed, that by *Covetousness* he was moved to look upon a wedge of Gold, and so coveting, stole it, and with it a Babylonish garment, to the death and destruction of him and all his, also I here finde, how through *Covetousness Ahab* longed for

poor

poor *Naboth*'s Vineyard, and so eagerly, as he fell sick for it, because he could not have his will. But *Jezabel* procured by his leave and liking the death of *Naboth* and his Sons, and so got possession of the Vineyard. Moreover, I finde here, that *Judas* confessed *how* he betrayed the innocent blood of our *Saviour* through *Covetousness*, and desire of money. This is all the Confession, my Lord, in the *Records*. 1 Kin. 21.

Then the Judge willeth the *Constable* and his Assistants which were at the apprehending of him to be called, who made their appearance.

Constable, what can you say, and those that were with you against this Prisoner at the Bar.

My Lord, when we went to make search for him, he hid himself so close, as we had much adoe at first to finde him in Mistris *Hearts* house; who had almost perswaded us that he had not been there, until I learned it *It troubles and darkens the understanding.*

David's care to prevent covetousnss. Psal. 119. 36.

from *David* the Man of God, whom I had found petitioning the *Lord Chief Justice* for a Warrant of the good behaviour against the *Covetousnes* of the Heart. Then thought I *certainly* he is here in this house: for if *David* feared to have him in his heart, that gave so many millions of Gold and Silver, 3300. Cartload of *Treasure* for the building of the Temple, can I think him not to be here? I sought therefore diligently my Lord, and found him, but before I could attach him, he was got into a dark corner, and attempted to blow out my Candlelight, and to have escaped me. But *I* and my Company took such diligent heed to him, as he could not get from us: yet before we could binde him, and bring him away, he endeavoured to mischieve as many as came neer him, and would by no means obey my Warrant, as the rest here, my Lord can tell, if you

Without diligent search, it is hard to finde out our Covetousnss.

you please to hear them. Then began every one of them to speak.

Care complained, that he had almost choaked him with the World and worldly businesses, so as he had no leasure to minde Heavenly things. *Cares complaint*

Clearing accused him that he had so undermined his understanding at unawares; as almost he had broken the neck of his good name and reputation, of his Profession and Religion. *Clearing accuseth him.*

Indignation complained, that he had well nigh lost his life by him: for whereas before he could not behold Sin, but with an holy anger; now profit of Sin, through this cursed Covetousness; made him look cheerfully upon it, and heartily welcome it for profits sake. *Indignation complaineth.*

Fear complaineth, that he did bewitch him: for said he, whereas before I was tender-hearted, and trembled at Gods Word, desire of gain made me loath to lose *Fear speaketh against him.*

my commodity, though I got it with Sin.

Vehement desire hurt by him.

Vehement desire did greatly complain of his violent setting upon him, to make him eager after Earthly things, so as he could hardly take any rest.

Zeal blunted.

Zeal complained, that he struck himself hard upon the head, as the blow made him in hope of gain, almost without sence of Gods glory, which before he preferred above all things in the World.

Revenge made weak.

Lastly, *Revenge* complained that the Prisoner had attempted to murder him, and so wounded him, as whereas before he could master Sin, now he was grown so weak, as any gainful sin was able to master him, and to bring him under command.

When these had spoken what they could, the rest were brought to give evidence, and these also were Men of very good account, and of great worth in their Country; *Master Church, Master*

ster Common-weal, Master Houshold, Master Neighbour-hood, and *Master Good-work*, who having answered to their names, they give in evidence one by one.

Other witnesses produced.

Master Church, what can you say against the Prisoner at the Bar?

Master Church his witness.

My Lord, I am not able to reckon the particular mischiefs he hath done against me. There fal'eth never a Benefice of any reasonable value, but he sets many to run and ride after it, and to offer largely for it, and maketh some *Patrons* Thieves, and to admit many an *Ignoramus* into the charge and cure of Souls; and many a Minister to be a perjured Simonist before God. He maketh not a few to heap up means, not only for maintenance, but also to make themselves great; and many which come in freely to neglect the care of their Flocks, and to seek after their Fleeces, to care to be rich, and to follow so af-

ter the World, as that either they give over to preach, or do make them preach at home very idlely, seldome and unprofitably, though abroad either for their hire, or applaudity more diligently and commendably.

People hindred by Covetousness in the Church.

When People come to Church (my Lord) he marreth their devotion, and haleth their Souls out of the Church, to make them to bewalking their grounds, talking with their friends, plotting businesses, and to be going some journey, to be at some Market or Fair, to be counting their debts, following their debtors, reckoning up their loan upon Usury, their profits and gain, here and there, not without fear of losses. And all these things (my Lord) with many other worldly thoughts, whilest their bodies are in Church.

Mat. 13. People hindred coming out of the Church.

When People come from the Church, he choaketh the seed of Gods Word, that it thriveth in very few, and of these few, it is more

more in talk than in practice. He keepeth (my Lord) many from the Church, causing them to set the Lords Day apart, not for his service, but for their worldly affaires, because they will not take another time for hindering their profit in the Week days.

Much more (my Lord) I have to say, but I am loath to be too tedious.

You Master *Church* have spoken sufficiently and enough to condemn him.

Call Master *Common-weal.*

Master *Common-weal,* what can you say on the Kings behalf against the Prisoner at the Bar?

Master Common weal his accusations.

My Lord, this Man hath entred so far into all businesses, as he hath almost utterly undone me. He propoundeth Offices to sale, and so maketh the buyers to sell their Duties for profit to make up their monies. He hath monopolized commodities into his hands, inhanced the prizes

of things, to the great grievance of the Kings Subjects. He (as your Lordship well knoweth) hath miserably corrupted the course of Justice, by Bribery, by making many Lawyers plead more for Fees, than honestly, for the equity of the cause, by delaying the cause, by removing it from one Court to another, till Men be undone. He hath, to get his desire, suborned false witnesses, counterfeited Evidences, and forged wills; Good my Lord, let some order be taken with him, else he will utterly bring me to ruine and all mine for ever.

Call *Master Household.*

Master Household, what can you say concerning the Prisoner?

Mistris Household his witness.

My Lord, this wicked *Covetousness* keeps holy exercises out of private houses; he will not let Parents have any time to instruct their Children, he maketh Masters use their Servants more like Beasts than Men, they are so

so wholly imployed in worldly businesses; as for their Soules there is no care taken, but they are left to live as soul-less Men. He causeth niggardly House-keeping, and other labouring of Servants. He breedeth much contention, chiding, and too much use of ill language by Mistresses and Dames, yea between men and their wives in their Family, to the great grief, and ill examples of their Children and servants.

Cruelty of Covetousness.

Yea (my Lord) he hath made Children to be cruel to their Parents, brethren and sisters to hate one another, neer of kindred and blood to go to Law one with another, for and about dividing goods, lands, and inheritances; yea, I can witness this, that he hath made them murder one another: Children their Parents, Husbands their Wives, and one brother another. It would be too long to particularize, how great evils, and how many

many ways he hath injured me and all mine. But because other witnesses stand here by me, I will trouble your Lordship with no more complaints at this time.

Call Master *Neighbour-hood.*

Friend, What is it that you can say touching this Prisoner?

Master Neighbour-hood his witness.

My Lord, this unhappy man hath altogether disunited mens affections, so as in our Town there is very little love; hardly will one do another a good turn freely, but either it must be one for another, like for like, or in certain future hope for gain. This wretch hath almost banisht all friendly society; every man is so now for himself, as he neglecteth his neighbour almost wholly. He maketh them trespass one another, to rob cunningly one another in buying and selling, and to fall out with bitter rayling, and unneighbourly languages for a penny loss, and causeth many suits and brabbles. We are (my Lord) indeed miserably

ſerably diſquieted, and almoſt utterly undone by him. For (my Lord) we were a company of very good Neighbours till he became *Landlord:* Here dwelt *Amity, Kindneſs, Gentleneſs, Love, Peace, Charity, Patience, Goodneſs, Ready good will, Forgetfulneſs of wrongs, Sociableneſs, Good turns,* and *Joy;* but moſt unjuſtly by his cruelty, and wrong dealing he hath diſplaced them, and brought (my Lord) a company of infernal ſpirits, for ſo I think I may without offence call them, which are theſe: *Hatred, Malice, Envy, Wrath, Anger, Churliſhneſs, Diſcord, Niggardlineſs, Sturdineſs, Strife, Debate, Variance, Emulation, Sedition, Wrangling, Fraud, Deceit, Malignity, Deſpight, Unnaturalneſs, Implacableneſs, Unthankfulneſs, Fierceneſs, Highmindedneſs, Self-love, Make-bate,* and *Unmercifulneſs.* The beſt that he brings in (my Lord) are *Coſtleſs Compliments, Fair Speech, How do you do, Good-morrow, Good-even*

Good-Neighbours and peaceable

Gal. 5. *Ill neighbours, and very unquiet.* Rom. 2.

1 *Tim.* 3.

The beſt kindneſſes of the Covetous.

No harm the best man among the Covetous.

even, Glad to see you well word-welcome, Will you drink, Farewel, Yours to command, and such like; also one *Little good*, with another called *Soon lost*, and amongst these *No-harm*, is greatly commended, but never a *Good man* amongst them, much less any *Too good* to be found in the Parish, except more in name than in deed. And this is that which I have to say my Lord, at this time.

Call out Master *Good-work*.

Master *Good work*, What can you say touching the Prisoner?

Mr. Good-work his accusation.

My Lord, there hath been so much spoken that I need say nothing; yet none have more just cause to complain than I have; for he hath endeavoured to his utmost to root me out, and all my posterity, *Bounty*, *Liberality*, and *Hospitality*.

Covetousness an enemy to good works.

My Lord, we by reason of him, daily stand in fear of our lives; all the Country cryeth out of him in their love to us who well know how often he hath attempted to murther us. He

He hath put out of joynt both the armes of my Son *Bounty*, and almost broken the back of my Son *Liberality*, that he hardly at any time goeth upright, and all know this, that he hath violently set upon my Son *Hospitality*, and forced him out of doors, and in his stead hath let in *Pride of apparel*, *Sumptuous building*, *Affectation of vain Titles*, whom he hath made to shut the doors, perswading them that to maintain their state, they must increase their revenues, by new purchases, by racking of rents, by inhancing their fines, and incomes, all little enough to uphold their outward state, and vain pomp abroad. And this (my Lord) is that which for the present I have to say.

Then it was asked if all were come in, that should give Evidence?

Answer was made; My Lord, here is only one man more, poor *Poverty*, brought hither by authority

thority to give Evidence, may it please you hear him.

Call in *Poverty*.

Poverty. What canst thou say against this Prisoner at the Bar?

Poverty his grievous complaint against Covetousness.

Good my Lord, I have reason to curse the day that ever I knew him, and he only it is that hath brought me to this poor state.

The Covetous are unmerciful in seeking their own gain.

I was a man of some credit, my neighbours well know, till I had to do with him, who would lend me nothing but upon Usury, and that upon great bonds and morgage of Lands; and so greedy a Wolf was he upon his prey, that if I missed but one day of payment, he would take the benefit of the Morgage, or forfeiture; or if he forbore longer, I payed him by presents and gifts so much with the use, as made me to groan under the burthen, feeling my self in an irrecoverable Consumption. Sometimes too to keep day with him, I was inforced either to buy for time, or else to sell something out

out of hand to make ready monies; either of which was as bad, or worse than the biting of Usury, for when *William Greedy* a brother of his, or also *Gain* his Cousin perceived my need, Oh how did he in selling for time extort from me, and in buying for ready money press me! So that to escape a whirl-pool, I fell into devouring gulfs, and thus he undid me.

And being not therewith content (wo unto him) when I became Tenant (my Lord) who was before a good *Free-holder*, he put into our *Landlords* heart to depopulate our whole Parish of *Wealth*, (for so it was called) and there instead of many honest inhabitants and good housekeepers, he set a Shepherd and his Cur to feed his Flocks. This also is he (my Lord) that maketh men of fair lands (which might live well on their own revenues and demeanes) to take Farms into their hands, and to drive

It depopulateth Parishes.

drive out such as had been merciful relievers of their poor neighbours. In our poor estate we have sought to him for relief, but instead of comfort, he hath railed on us, threatned to whip us, and to send us to the *House of Correction*. Nothing will he do for us, but what by Law he is inforced unto, though he keep his Church, and can sometime also talk of Religion. He beggers all of us (my Lord) on-work he will not set us, and yet will not suffer us to seek abroad for relief. He never seeth us, but his heart riseth against us. He rather will adventure his own damnation, than part with one penny, except it be to go gay, to buy and purchase for him and his. Yea (my Lord) that all may know his mercilesse cruelty. When we have wanted relief, and begged of him, he hath counselled us to shift for our selves, and steal out of the stacks of Corn in gleaning time for bread, to break hedges,

Covetous will give nothing but by Law.

Covetousnes provoketh to Theft.

hedges, to steal wood or coal in the night to make us fires, to pluck sheep, or sheer off their wool for cloathing, to rob Orchards for fruit, to steal Geese, Hens, Ducks, Pigs, and Sheep, for flesh meat, to cousen men that set us on work, and to make us poor people hateful to God and man. For he careth not (my Lord) so as he may not be charged any way what we do, or what becometh of us.

And yet to make up the height of unmercifulness, he will be the first, if we of meer extream need do amiss, that will cry out against us and pursue us to death. This hath ever been his course hitherto (my Lord) consider rightly of us, and pitty our case, *I* beseech you good my Lord.

Poverty, thy case indeed is to be pitied: *Jury* you have heard the *Evidence* of all, what say you of the Prisoner at the bar, *Is* he guilty, or not guilty?

Jury, Guilty my Lord.

Cove-

Covetousness, Thou hast heard what all these witnesses have laid to thy charge, and spoken against thee, what canst thou say for thy self, why sentence upon these honest mens verdict should not be pronounced against thee?

Covetousness plea against Poverty.

My Lord, *I* stand for my life, let it please you with patience to hear me: And first touching this impatient, ingrateful out-crying fellow *Poverty*; it was not *I* my Lord, when he was wealthy, but his then daily and only Companions, *Sloth*, *Careleſness*, *Prodigality*, *Good fellowship*, *Go gay*, *Good chear*, *Wantonness*, *Improvidence*, *Little work*, and *Many mouths*, which (my Lord) cast him into a Consumption, and like Canker-worms consumed him quickly.

What makes men poor.

Excuses of the covetous in lending.

I confess he came to me often to borrow, but when *I* saw his vain courses of expence, *I* was very loth to lend to him, but that he so earnestly intreated me, even with tears in his eyes, oftentimes protesting, that *I* should greatly

greatly pleasure him, yea and save him, and his estate from ruine, if *I* would do him that kindness to lend him in his need.

Thus (my Lord) was *I* moved and drawn on to lend him according to the Statute, only *I* took good security, because *I* perceived him to be wasteful. Advantage *I* never took, but only when *I* saw that he was an idle fellow and careless, and would never keep day, then *I* would only threaten him to terrifie him, (my Lord) and if he then brought any kindness to my wife, it is more than *I* know of, and more then *I* delire of him.

Sometimes he would offer to sell me the land morgaged to me, when he could not pay, and told me that of necessity he must sell it, and if *I* would not, another should buy it. Then *I* thought my self as worthy to have it as any other in all reason. For

In buying.

In not giving.

For my threatning of him and his company, when they went a begging: True it is becauſe *I* ſaw, that as they had conſumed themſelves, they thought to rely on me, and ſo in like ſort have eaten me up too; for idlely had they lived, and work they neither could nor would. And whereas they accuſe me that *I* compelled them to ſteal, herein they very much wrong me (my Lord) for it was their *Love to live idlely*, and their *Pinching neceſſity*, which led and inforced them to fall to ſhifting and ſtealing, and not *I* my Lord.

In depopulating Towns.

Touching their *Landlords* depopulating of the *Town of Wealth*, they their own ſelves were the very cauſe thereof, for that worthy Knight and my Kinſman, Sir *Worldly wiſe* when he ſaw how ſome by ſuits of Law, others by drunkenneſs and riot, others by pride and idleneſs did waſte their eſtates, ſo as they were neither able to till their land,

land, nor to ſtock their grounds, he bought their eſtates, one after another, and ſo left them to buy or hire for themſelves elſewhere. And when thus they had removed themſelves, he ſought the welfare of the *Common-weal*, which was to hold up cloathing (my Lord) the chiefeſt means here to ſet the poor on work, which cannot be without Wool, and Wool cannot be had without Flocks of Sheep.

Pretence of publick good.

If this worthy Knight, and good Commonwealths man took any advice of me, it was for publick good. Good my Lord, conſider that *Poverty* is impatient, ever complaining, and very unthankful to his beſt friends, if they do not always ſupply his wants.

You know this (my Lord) to be true. and all the Worſhipful Juſtices of the Bench.

Touching *Maſter Church* his accuſation; unworthily doth he lay the faults on me for when any

His anſwer to Maſter Church.

What makes ministers to run so for livings.

any do ride post so for Benefices when they be fallen, they are set on (my Lord) by *Perking Pride*, sometime by *Neighbour need*, and all of them by Master *Haste*, to get the living, and by Master *Fear* to come short of it. It was never *I* that made them offer such sums of monies to Patrons (for it is my manner to advise my friends to be ever sparing of their purses) but it was their over forward friend, Master *Hope to prevail*, that counselled them to make such proffers.

What makes ministers so negligent.

I am not (my Lord) the cause of any Ministers negligence in his *Function*, but a couple of base loytering fellows dwelling with such Ministers, commonly called (my Lord) the Parsons men *Ease* and *Idle*, by whom such Ministers are too much led.

If the people profit not under those that be painful Ministers (my Lord) the fault is not through me, but the fault is in in bred *Ignorance*, *Dulness*, *Old-*

man,

man, *Mistris Heart, and Wilful Will* her man, and *Maids* hating to be reformed, *Dislike of Teachers* either for the Person or Doctrine. *Want of love of the Truth, Contentednes to live and die in Ignorance*, and the very *Devil himself* (my Lord) their utter enemy. These ought to bear the blame (my Lord) and not I.

Who hinders people from profiting under the word.

Psal 50. 1 King 2. Josh. 6. mat 13.

For Master *Common-weal* (my Lord) I marvel that he should thus abuse me, and wrong me, for (my Lord) he knows well, that I have many ways inriched such as belong unto him; his cunning *Merchants* in trading, and his crafty *Lawyers* in pleading. I have holpen many a mean man to a great estate, and many a base birth to be counted of the *Gentry*. Forward have I been to help all sorts of every estate, of every profession, and of every trade and course of life, and must I now be questioned for my life?

Answer to Common weal.

Concerning Master *Household*, he

Answer to Household.

he hath no reason of all others to blame me; for I taught him how to be wary in his house-keeping, how to manage his estate for his best thrift, how to advantage himself in buying and selling Corn and Cattel, how to let and set, and hire grounds to graze and fat Cattel, and (my Lord) I ever sought his profit in all my courses. He hath no cause thus to accuse me to your Lordship. He had never gotten up to have maintained so great a Family, but by me. I raised his Father from a base Cottage to be a Free-holder, and so himself to be Master of a great Family and houshold. If any such evils have happened under him, as he complaineth of, let him accuse *Unnaturalness*, *Impatience*, *Unruly Passions*, and such like make-bates, and withall the *Suggestions of Satan*, which do set men on such mischiefs, and not me (my Lord.)

What makes debate in a Family.

Answer to Neighbourhood.

For Master *Neighbourhood*, he may

may of all other be ashamed to accuse me so, because he hath lived much better, and nothing worse by me (my Lord) for I caused to be removed from him and his Neighbours, in their often and idle meetings (which they pleased to call *Good-fellowship*) a Company of very Unthrifts, *Waste*, *Ryot*, *Prodigality*, *Drunkenness*, *Gluttony*, *Idleness*, *Carelessness*, *Needless-Expence*, and a rout of very Rascals, with reverence be it spoken (my Lord) I taught him, and all such as he is, a better way to live, and a more thriving course, to look diligently to their estates, and to take good courses, to save, to get, and to increase their means. As first having abandoned such lewd company before named, in the next place I advised them to put away their bad men-servants, *Slack* and *Slothful*, *Careless* and *Wasteful*, *Gor-belly* and *Tos-pot*, *Weak* and *Wayward*, *Love-bed* and *Drowsie*, *Lightfinger*

Bad Society.

Bad men-servants.

and *Lurching*, *Gamester* and *Goe gay*, *Slip-string* and *Wanderer*, *Scape-thrift* and *Spendall*, and such like unprofitable Hindes. And withall to rid themselves in like manner, of all their bad Maid-servants, such as these. *Pranker* and *Prattle*, *Wanton* and *Love-sick*, *Sleepy* and *Slugge*, *Sweet-lip* and *Dainty*, *Gadding* and *Forgetful*, *Green sickness* and *Tender*, *Drivel* and *Slut*, also and above all the *Chare women*, and her daughters *Pocketing* and *Filch*, with all their fellows.

Bad maid servants.

And instead of these (my Lord) I commended unto them a Company of Men-servants worth entertainment, all one mans children, the sons of mine honest Neighbour *Good husbandry*; as *Care*, and *Fore-cast*, *Make-haste*, and *Wary*, *Thrifty*, and *Pinch*, *Advantage* and *Hold-fast*, *Cunning*, and *Catch*, *Watchful* and *Toylsome*, *Homely-fare*, and *Mean-clad*, *Clouted shooe* and *Patch*, *Up-betimes* and *Labour*, *Last-up* and *Trusty*

Thrifty man-servants.

Trusty, *Getting*, and *lock fast*, *Spend little*, and *Get much*, *Take time*, and *Lose nought*, *Debtless*, and *Gain*, with such other profitable servants.

And because I knew that Maid servants answerable to them were as necessary, I advised the best I could to provide such also, the daughters of *Goodhouswifery*, as *Eager* and *Spare*, *Quick* and *Nimble*, *Trusty* and *Timely up*, *Healthful* and *Chaste*, *Ever doing*, and *Silent*, *Witty* and *Pliant*, with other of the like nature, helpful to uphold a mans estate. By which good counsel of mine (my Lord) *Neighbour-hood* liveth now richly, and not beggarly, *Need* knocks not daily at his door, either to beg or borrow, as he was wont to do.

Profitable maids.

Concerning the last man *Master Good-work*, he hath least cause of all other to complain; for that same which he pleaseth to call in me *Oppression*, *Usury*, *Extortion*, and what not, have built

Answer to Good-work.

many a fair *Almes-house*, many a *goodly Hospital* in the Land (my Lord) and have also given by *Will*, many a large Legacy to the poor, and much to publick uses.

Covetousness a Roman Catholick.

My Lord, when I was a *Roman Catholick* in our Fore-fathers days, none was then in more grace and favour with all the *clergy* than my self. By me the holy Father the Pope greatly increased his Treasury, by my Counsels the *Prelates* gat up to such an infinite wealth, and to such glorious Dignities; by me (they making Religion a cloak for me to put on) they got such stately Houses for their dwellings, and for the variety of their orders, built in the best places of every Nation, and such yearly Revenues as did exceed for their certain maintenance.

Good my Lord, let it please your Lordship to think better of me, than these men procured for

for witnesses have been suggested, for falsely have they spoken against me. Good my Lord, good my Lord, do me right I beseech you.

Judges speech.

Stand up, stand up Fellow, I have heard with patience these thy verbal Apologies; thy subtil shifts to acquit thy self, thy fair shews to win thee credit, if it were possible thereby to procure thine own release; But know, that yet for all that thou hast said the inditement against thee standeth firm, and the Evidence against thee is good, which here my brethren the Kings Sergeant, and the Kings Attourney, and these worthy Gentlemen, Justices of this County, likewise affirm.

It is very true which your Lordship saith.

Good (my Lord) before you pronounce sentence against me, as you be a righteous Judge, hear me but this once more.

What hast thou to say yet for thy self?

Covetousnes would finde an error in the Inditement.

My Lord, I am indited by a wrong name, my name (my Lord) is *Thrift*, and not *Covetousnes*, as all this while my Adversaries have born your Lordship in hand.

Then the Judge asked Justice *Sapience* where his examination was? The Justices Clerk called *Experience*, brought it forth and read it; in which his name was found to be *Covetousnes*, and that by the witnesses of his neighbours, to whom he was very well known.

Fellow, saith the Judge, why dost thou deny thy name?

The Covetous will be only held thrifty.

My Lord, I do not deny it, for my name is *Thrift*, but when I got up some wealth, the envy of my neighbours gave me this other nick-name; and so common it grew, by their so often calling me, as I lost my other name among them. But there are divers of my honest neighbours which love me, and are glad of my welfare, they have told

told me, that my name formerly was *Thrift*, and they do assure me that I am untruly called *Covetousness*.

Then saith the Judge, who be these, and what are their names?

Who they be that call Covetousness only Thrift.

My Lord, one is *Master Fairspeech*, a loving kinde man; and another is *Master Soothing* his kinsman, both of them my familiar friends, whom I have often invited and welcomed to my house. Also many other of my good neighbours do affirm as much to me, as my Neighbour *Needy*, *Retainer*, *Dependant*, *Workman*, *Hireling*, *Tenant*, *fear-man*, *Faint-heart*, *Loath to offend*, *Claw-back*, and *Fawning*; for though some of these be but poor men, yet I have ever known them all to be so honest, that they have hated to flatter me. There are besides these (my Lord) other very substantial Gentlemen, as *Master Lucre*, *Master Bribery*, *Master Oppression*, *Master Hard-dealing*, *Master Scrape-good*, *Master*

Niggard, Master *Pinch poor*, Master *Extortion*, Master *Base-minde*, Master *Chub-rich*, Master *Usury*, Master *Hard-heart*, Master *Love-good*, Master *Suck-in-gain*, and Master *Gripe-hard*: All these (my Lord) and other moe of my good friends, have much marvelled, that I would suffer my self to be so falsely called *Covetousness* by these my Accusers, my ever hateful and malicious enemies, such as is Master *Pitty*, Master *Relief*, Master *Liberality*, Master *Bounty*, Master *Hospitality*, with certain lewd companions, such as *Careless*, and *Wasteful*, *Pride*, and *Prodigality*, *Idle*, and *Belly-chear*, with the like haters of my thriving, and provident courses; For I have heard some Preachers say, that he which provideth not for his Family, is worse than an Infidel, and I would be loath to be held such an one that am a Christian man. And (my Lord) if it please you to hear me, and also to believe me, I have ever hated

Enemies to Covetousness.

What the Covetous may do.

hated Covetousness, for I keep my Church, I say daily my prayers, and now and then, as I may attend it, I hear Preachers, yea such as be held of the nicer cut, ever rayling against the Covetous. I have been Patron of many a good Benefice, and have ever given them freely; and if it happened that I reserved out of them any Tythes, it was then upon my Chaplains thankfulness, and only upon an honest composition. I have given almes now and then, I have not been altogether so straight handed to the poor, when I sold or let any thing, as often as I did, the price set upon the same ever was so reasonable (as my *Stewards* and *Bayliffs* told me, for I trusted them) that if one would not give the money, another would. If in house-keeping I have been any whit sparing, it was only wariness to avoid Riot, Excess, Drunkenness, and Gluttony, which every honest man hateth.

Covetousness hath fair pretences.

If

If the poor (ſo many as came) were not all relieved, it was for that I ſaw beggars to increaſe thereby, and ſo I may do more harm than good by my almes; for while ſome came from far, for an almes, or a penny, they might have earned at home in that time perhaps two pence, yea a groat ſometimes, making their going and coming a whole days labour. I gathered (my Lord) what I have gotten, by Gods bleſſing, and great paines taking, for preſent, and for future maintenance of my ſelf, my wife, and children after me, and I meant withall, when *I* dyed, to have given ſomething to the Church, ſomething to the poor, and a reward to a Preacher, to preach my Funeral Sermon, and ſomewhat more, perhaps, to other good uſes.

The Covetous will juſtifie themſelves

God my Lord, *I* beſeech you conſider of me, *I* have ever had a good mind to wrong no man, but only have ſtriven careſully and

and honestly to thrive in this hard world; and if all my courses be never so strictly observed, they will only prove me to be *Thrift* (which is my right name) and not *Covetousness*: It hath been my ill hap, though *I* have done good deeds, to be very wrongfully abused, either by such as have envyed my good prosperity: or by some railing Tenants, or by some bordering neighbours that cannot buy of me, how, when, and what they list, at their own prizes; or by some unthankful persons not satisfied according to their humours, though rewarded above their deserts. Good my Lord, be good unto me, and be not carried away with the words of my malicious envious Accusers.

Fellow (saith the Judge) but that *I* only sit to judge, and not to be thy accuser, *I* could tell thee; *first*, that those thou hast before named, to prove thee to be

be *Thrift*, and not *Covetousness*, are either flatterers, or fearful to displease thee, or wretched men, companions in evil like thy self; And therefore their witness is nothing worth: *Next*, that all thou hast alledged concerning thy Religion, thy almes-deeds, thy house-keeping, and the rest, do not clear thee of *Covetousness*; for the Scribes and Pharisees would pay Tythes, fast weekly, make many and long Prayers, yea they heard *John Baptist*, a severe Reprover of Sin, and Christ Jesus too, who sharply reprehended them: They would give almes, adorn Sepulchres, and do many things which thou dost come far short of, and yet were they very covetous. The young man that came to Christ, and stood upon his well-doing towards all men, and that from his youth up; yet was he a Mamonist, and trusted in his riches. There were certain Jewes as one Prophet telleth us, who would hear

One may be covetous, and yet do many commendable things.

mat. 6.
mat. 23.

Luk. 16. 14.

mat. 29.
mark 10. 24.
Ezek. 33 30. 32.

hear Sermons, seem to delight therein, shew love to their Teachers in word, and speak to others to go and hear them, yet their hearts followed after their covetousness. In a word, the carriage of thy own speech uttered in thy own praises, savoureth strongly of Covetousness. But as I said, I will not be both an Accuser, and thy Judge: We will hear witnesses for the King in this point also; Call in witnesses.

Then the Clerk willeth the Cryer to call in one *Master Proof*, and one *Master Signes*.

Master Proof, and *Master Signs* come into the Court, to give Evidence against the Prisoner at the Bar, or else you forfeit your Recognizances, *Vous Aves* Master *Proof*, and Master *Signes*.

Master Proof stand up to the Bar, that my Lord may hear you: Give room there.

Then saith the Judge,

Master Proof look upon the Pri-

Prisoner, do you know him?

Yea (my Lord) *I* have known him from a childe; his name is *Covetousnes*.

But he denyeth it now, saith the Judge, and calls himself *Thrift*.

My Lord, he of late is grown ashamed of his name, but neither is, nor ever was ashamed, either of the nature or practice of Covetousnes, as I and *Master Signes* here do well know, and are able to make good against him.

Then you hold not his name to be *Thrift*.

No verily (my Lord) though he hath pretended it to cover his odious, though very true name; yet it is not to be denied (my Lord) but that one *Thrift* dwelt where he now dwelleth, and indeed, he is a slip of *Thrift*, and thus it was.

Thrift turned basely covetous & how.

This *Master Thrift* was once Steward to three worshipfull Gentlemen; *Master Liberality*, *Master*

Master Bounty, and *Master Hospitality*, and carried himself very commendably in their services, and afterwards for himself, when he came to be an house-keeper, until he fell in acquaintance with a very pestilent subtil base Pettifogger, who gave him such bad counsel, as unhappily brought him to fall into familiarity with one *Distrust*, and suddenly to marry a daughter of his called *Not content*. Through this his unhappy Father-in-Law ever urging, and his unquiet wives sollicitation, he was much altered in his nature and condition from that which he was before. Of this woman *Not content* he had divers children, among the rest, *Care*, *Fear*, *Spare*, *Hardfare*, *Toylsome*, and withall, one called *Gain*: Those former Sons were soure, sad, lumpish, froward, and very unquiet: But this lad *Gain* was a pleasant youth, and often made his Parents very merry, and therefore though

The Devil

The pedigree of Covetousnes, shewing the true proof thereof, in whomsoever it is.

though they neglected not the other, yet their chiefeſt delight was ſet upon this. This Son they ſo cockered, and made ſo much of, as they ſuffered him to ſet his love upon one *Coveting*, a very harlot, and withall the baſe daughter of *Deſire*, upon which filthy harlotry he begot this fellow *Covetouſneſs*, the Priſoner now at the Bar: who when he was but a very babe, ſo continually lay ſucking at his mother *Covetings* breaſts, as ſhe had not milk enough for him, and therefore with her husband *Gaines* conſent, ſhe put him to be nurſed, and nouriſhed up of one *Greedy*, the wife of *Money love*; Now ſo it fell out, that theſe two had a daughter called *Hope to increaſe*, to which he at ripe years was married, who between themſelves, as alſo by the help of their Parents, on both ſides of his Parents, *Gain* and *Coveting*, and of her Parents, *Greedy* and *Money-love*, they did grow rich

ich and very great. And ſo in-
atiable hath he been ever in get-
ing, as he juſtly deſerveth to be
alled *Covetouſneſs*, his very true
nd proper name. And this is
hat which I have to ſay (my
ord) and *I* hope it may give
he Jury ſatisfaction, that he is
ot indited by a falſe name.

If you have ſpoken *Maſter*
roof, then Cryer call in *Maſter*
ignes, ſaith the Judge.

Maſter Signes, ſaith the Cryer,
and up to the Bar.

Then the Judge asked him, if
e knew the Priſoner?

My Lord, ſaith he, *I* have
nown this man of a long time,
is name is *Covetouſneſs*; he was
o born, and brought up as *Ma-*
er Proof hath witneſſed to your
ordſhip, and to the Jury.

But (ſaith the Judge) you
ave heard him deny that this is
is name, what evident tokens
an you therefore decipher him
y, that the Jury may know him
o be the very man?

My

My Lord, though I know him to be blinded with *Self-love*, and with an over good conceit of himself, as rich men commonly be, so saith *Solomon*, as also that he is flattered by such, as he himself hath named to your *Lordship*, that he will never believe what I shall say; yet will *I* deliver undoubted tokens to the Jury for them to know assuredly, that he is the very man, according to his name; a right Mamonist. For my Lord, he cannot deny that he was ever content with his estate, *Heb.* 13. 5. but through the love of money, which he coveteth after, he hath laboured and made haste to be rich, 1 *Tim.* 6. v. 9. *Prov.* 23. v. 4. *Prov.* 28. 20. and never would be satisfied, *Eccles.* 5. 6, 10. nor have enough, *Isa.* 56. 11. For as riches increased, so he set his heart upon them, *Psal.* 62. 10. His chiefest joy was because his wealth was great, and because his hand had gotten much, *Job* 31. 25. he hath

Pro. 28. 11

Signes of a Covetous person.

hath received silver, rather than instruction, and gold rather than knowledge, *Prov.* 8. 10. His trust was in his riches, *Prov.* 11. 20. *Jer.* 48. 7. His wealth was his strong City, *Pro.* 10. 15. and as a high wall in his conceit, *Prov.* 18. 11. Greedy hath he been of gain, and through his greediness, hath he troubled his own house, *Prov* 5 27. By chiding, chafing, turmoiling, pinching fare, and such like means; He hath increased his estate by unjust gain and oppression, *Pro.* 28 8. and 22. 16. Gifts he hath loved and received, *Pro.* 29. 4. *Isa.* 1 23. In his abundance he hath not had power given him to live plentifully, *Eccles.* 6. 2. but hath spared more than needeth, *Prov.* 11. 24. He hath eaten upon other mens labours, *Isa.* 3. v. 14. and his Neighbours labours he hath used without recompence. *Jer.* 22. 13. for he always only looked to his own ways, and to his own gain, *Isa.* 56. 11. Studying to

to joyn house to house, and field to field, that he might be alone, *Isa.*5.v.8. He hath built houses by unrighteousness and wrong, *Jer.* 22. vers. 13. He hath made unhoneſt gain, *Ezek.*22.v.13.24. And gotten greedily by extortion, *Ezek.*22. v.12. His eyes, and his heart were only for covetousness, *Jer.*22.v.17. Besides all these (my Lord) he hath suffered the cares of this world, and deceitfulness of riches to choak the Word of God, that it hath been without fruit in him, *Mat.* 13. 22. He never deviſed liberal things, *Isai.* 32. 8. not to despise the gain of deceits, *Isa.* 32. v.8. Any proposition tending to cost was ever displeasing to him, and like the young man in the Gospel would he go away heavily, as one griеved to part with his goods. As an *Ahab* he never could see a *Naboth*'s vineyard lying commodiously for him, but he eagerly gaped after it? If he gave to the poor, and to good uses, it was of

Mat.19.

necessity,

necessity, not freely, 2 *Cor.* 9. 5. sparingly, and not bountifully, nor cheerfully, and of a willing minde, pleading not to be so rich as men took him to be, *Prov.* 13. 7.

When doth a man hate Covetousness.

And whereas this man saith, that he hath ever hated Covetousness (as indeed he ought to have done) *Prov.* 28. v. 16. Surely if he had, then would he (my Lord) with *David* (one that bestowed infinite treasures to holy uses) have prayed against the Covetousness of his own heart, *Psal.* 119. 25. He would have been more liberal, more bountiful, more given to hospitality, and more ready to good works, than he hath been hitherto. He would be like *Cornelius* giving much almes, *Act.* 10. My Lord, I have known him to watch opportunity to get advantages both of rich and poor: If *Master Liberality*, *Bounty*, *Hospitality*, *Good work*, *Church*, or *Common-weal* did ever imploy him, he then would

would make gain of them all to himself: Where he found any good fellows for his turn, as *Waste*, *Prodigality*, *Pride*, *Idle*, *Needy*, or *Simple*, as long as they had any thing, he would speak kindly to them, offer to lend them upon Pawns or Morgages, till he had undone them, which he that hateth Covetousnes would never have done.

To be short (my Lord) all the witnesses produced already, with the just complaint of poor *Poverty*, proclaim his name to be *Covetousnes*, yea (as your Lordship hath well observed) his own speeches and practices, cry shame against him.

Would a man hating Covetousnes, commend the practice of Sir *Worldly-wise* as he hath done?

The cruelty and baseness of Covetousnes.

Would he commend, and entertain his service, *Cunning* and *Catch*, *Advantage* and *Hold fast*, *Rack-rent* and *Over-reach*, *Make-much* and *Pinch-hard*, *Spare-purse* and

and *Niggard*, *Hard-fare* and *Churl*, *Cold-welcome* and *Wiſh-rid*, *Scarce drink* and *Farewel*, with a company of baſe Hang-bies, ſuch as theſe, *Slip-thrift* and *Poor-wage*, *Lack means* and *Loyterer*, *Tag*, and *Rag*, with *So-live* and *Orbegon*. If Covetouſneſs did not over-ſway him, he would ſurely abandon all ſuch contemptible companions, which are ever a diſgrace to *Liberality*, *Bounty* and *Hoſpitality*, ſuch fellows as theſe afore-named, they ſcorn to have abiding in their Manſions.

I have been (my Lord) ſome what too long *I* fear me, but *I* hope, *I* have ſatisfied your Lordſhip and the Jury, and ſpoken but that which is truth.

Maſter Signes (ſaith the Judge) you and *Maſter Proof* have performed the parts of honeſt men.

Sirra, ſirra, thou that haſt ſo impudently denied thy name, here before the face of thy Country, being ſo clearly proved againſt thee every way, what

canst thou yet alledge for thy self, that now the sentence of death should not be pronounced against thee?

Good my Lord, a Psalm of mercy.

What canst thou, so notorious a Traytor to God, to his Church, to thy King, and to thy Country, now imagine to reap any benefit by thy Clergy?

Good my Lord, I pray your Lordship of mercy, good my Lord.

Fellow hold thy peace, and hear with patience thy just deserved judgment.

The sentence against Covetousness

Covetousness, thou hast been indited by the name of *Covetousness* of all the aforesaid Felonies, Cozenages, Oppressions, and Murthers, and for the same thou hast been arraigned; thou hast pleaded not guilty, and hast put thy self upon thy tryal, and been found guilty, having no more to say for thy self, this is the Law.

Thou

Thou art to be counted *Idolatry* before God, and also the root of all evil, and so damned a sin, as not to be named amongst Christians, and that such as by thee are made covetous, are to be abandoned of all good men, as of God they are abhorred, being worthy of eternal death; and have no inheritance in the Kingdom of Christ and of God, but upon them must come the wrath of God, as upon the children of disobedience. Thou art therefore as a rotten member of the flesh to be mortified and cut off.

Eph. 5. 3.

1 Cor. 5.

psal. 10. 3

Rom. 1. 29, 32. Eph. 5. 5.

col. 3. 5, 6

Master Sheriff, do Execution, which the *Under Sheriff* seeth performed.

Goaler, set *Papistry* to the Bar.

Papistry, hold up thy hand.

Papistry, thou art here indited by the name of *Papistry* of the City of *Rome*, in the County of *Babylon*, that thou being a bastard Christian, begotten of Heresie, Judaisme, Paganisme, hast by

Papistry indited.

violent force and armes invaded the territories of the Church of God, and by *Spaniſh Inquiſition, bloody Maſſacres, ſtabbing, poyſoning,* and *killing of Kings, Gun-powder plots, Treaſons, Rebellions,* and other *helliſh practices,* uſurped authority, and thruſt upon Gods people their humane traditions, inventions, ſuperſtitions, will-worſhip, Hereſies, Jewiſh ceremonies, and Paganiſh Idolatry, to the damnation of many Chriſtian ſouls, contrary to the peace of our Soveraign Lord the King, his Crown and Dignity, what ſayeſt thou hereunto, art thou guilty, or not guilty?

Not guilty, my Lord.

By whom wilt thou be tryed?

By God and the Country.

Papiſtries Petition.

But (good my Lord) let me have another Jury choſen, *I* do not except againſt the former Jury, *Faith, Love, Fear, Charity, Sincerity, Patience, Innocency,* and the reſt, but (my Lord) though they be honeſt men, and have well

well discharged themselves in their verdict upon other Prisoners, yet have they not such judgment and understanding as others have, to discern of my cause, and the truth of the Evidence which shall be brought against me.

Papistry, because neither thou, nor any of thy *slanderous Favourites* may say, that thou hast been proceeded against rigorously and unjustly, without respect to the truth of the cause. I am content to call a new Jury, if here we can have so many as will make up the number.

I humbly thank you (my good Lord) God reward your Lordship for it.

Master Sheriff, impannel a new *Jury* of very substantial men, the chiefest you can finde, and fittest to go upon this Prisoner now at the Bar.

My Lord, *I* supposed, that as he would crave, so from your Lordships uprightness he should

obtain this favour, therefore have *I* prepared a full *Jury* to this purpose.

It was done wisely of you (*Master Sheriff*) let them be called.

Cryer, Call in the *Jury*.

A Jury against Papistry.

1. Call *Common Principles*. Vous aves *Common Principles*.

2. Call *Apostles Creed*, Vous aves, *The Creed*.

3. Call *Second Commandement*, *Second Commandement* come in.

My Lord *I* cannot get in.

What's the matter?

My Lord (saith the Cryer) the *Papists* keep him out.

Command to let him in, Vous aves, *the second Commandement*.

4. Call *Pater noster*, Vous aves, *Pater noster*.

5. Call *Holy Scriptures*, Vous aves, *Holy Scriptures*.

6. Call the *Apocrypha*, Vous aves, *Apocrypha*.

7. Call *Councels*, Vous aves, *Councels*.

8. Call *Ancient Fathers* for the first six hundred years after Christ

Christ, Vous aves, *Ancient Fathers*.

9. Call *Contradiction* among themselves, Vous aves, *Contradiction*.

10. Call *Absurdity of Opinion*, Vous aves, *Absurdity of Opinion*.

11. Call *Consent of their own men*, Vous aves *Consent*.

12. Call *Testimony of Martyrs*, Vous aves, *Testimony of Martyrs*.

Count, saith the Clerk.

Then the Cryer bids them answer to their names.

Common Principles, one; *Creed*, two; *Commandements*, three; *Pater noster*, four; *Holy Scriptures*, five; *Apocrypha*, six; *Councels*, seven; *Fathers*, eight; *Contradiction*, nine; *Absurdity*, ten; *Consent* of their own men, eleven; *Testimony of Martyrs*, twelve; Good men and true, stand together, and hear your charge.

By these twelve means Papistry may be confuted.

My Lord, here are some more summoned by Master Sheriffes authority.

Who be they Master Sheriff?

Mr. Law and his sons.

Master *Law* with his Sons, *Civil*, *Canon*, *Common*, and *Municipal*.

Well, let them attend the Court for the Kings service, for use if need be.

Papistry, if thou canst justly except against any, *I* give thee leave to challenge any such of the *Jury*.

Holy Scripture is by Papistry chiefly excepted against. for Papists may be confuted by their own translation. See my book of Rhemes against Rome.

Good my Lord, only one of the *Jury* I except against, which is *Holy Scriptures*, except it be our own Translation.

Well saith the Judge, I am content it shall be so, let it be either *Montanus*, or the *Rhemist*, or the *Vulgar Edition*; we desire a just proceeding with all the indifferency that may be.

Then the Cryer calleth aloud; If any man can give Evidence, or can say any thing against the Prisoner at the Bar, let him come in, for he stands upon his deliverance.

Here is my Lord, a worthy Gentleman Mr. *Verity*.

Master

Master *Verity*, come neer, what can you say concerning the Prisoner at the Bar?

My Lord, this I am able to justifie; First, that he hath been a *False-teacher* from the beginning, fraught with error and heresies, teaching as the False-teachers did, such as be recorded in Scripture, if they were paralleld together, as the *Doctrine of Devils*, 1 Tim. 4. 1, 2. *Traditions and Commandements of men.* Mat 15. 2. Mar. 7. 8, 9, 13. Col. 2 22. *Venial sins*, Mat. 23. 16, 18. *Childrens neglect of Parents for Churches profit*, as they pretended, *Mat.* 15. 5. *Mark* 7. 11. *Superstitious observation* in meats and holy days, *Mat.* 15. 11. Col. 2. 16. 21. *laying heavy burthens upon the people*, Luke 11. 46. *Justification by works*, therewith troubling the Churches, *Gal.* 2. 18. & 3. 2. & 5. 4. 12. *Voluntary Religion and Will-worship*, Col. 2. v. 18. 23. *The worship of Angels*, Col. 2. 18. *Carnal liberty*, 2 *Pet.* 2. 19.

Mr. *Verities evidence against Papistry.*

Like false Teachers in doctrin

1. *Reader mark the doctrin of false Teachers of old, and Papists now.*

2.

3.

4.

5.

6.

7.

8.

9.

10.

11. *Rev.* 2. 15, 20. And *Teaching for filthy Lucre*, Tit. 2. 11. Thus are they, as were the false Teachers (as the Scriptures in the New Testament set them out) like in all these things.

How like they are (my Lord) to after Hereticks, learned *Whitaker* in his book *De Ecclesia*, in the first Question, sheweth in many particulars.

Like false Teachers in practices. Practice of false Teachers. Col. 2. 2. 23. 2 Tim. 3. 5, 6. 2 Per. 2 4. mat. 15. 2 & 7. 2. 1 Per. 1. 18 Luk 11. 5

Secondly, (my Lord) he hath used the very same *Practices* which False Teachers have used; he doth to make way for his Doctrine, Worship and Advancement, even as they did. They played the Hypocrites in outward humility, in *long prayers* and formes of Devotion, and so misled silly Women. They graced their Doctrine with shew of *Fore-fathers*. They *took away* the Key of *Knowledge*, and neither would enter into life, nor suffer others. They told the people *old Wives Fables*, and told lyes in hypocrisie. They used sleights and

1 Tim. 4. & 1 Tim. 4. 7.

and cunning craftineſs to deceive. They boaſted of their *learning*, uſing prophane, and vain-babling, and oppoſitions of Sciences, as they termed it. They pretended *Revelations*, *Apoſtolical Traditions*, and alleadged counterfeit writings. They had the *Prophetical women*, and deceiving Propheteſſes. They had their *Miracle-workers*, Caſters out of Devils, and Dreamers of Dreams. They would *ſlander* mens perſons, and the Doctrine of faithful Teachers, and lay to their charge what they could not prove, ſpeaking of them contemptuouſly, & railing on them. They boaſted to be the *true Church*, and that by *Succeſſion* they were of the Fathers. They would uſe *fair* and ſmoothing *words*, and teach with inticing words, and did ſtrive for excellency of ſpeech of man's wiſdome to deceive. When they could not prevail by fair means then they would *ſuborne* falſe wit-

Eph. 4. 14
1 Tim. 4. 20.
2 Theſ. 2. 2.
Act 15 24
Re. 2. 20.
Neh. 6 14
Mat. 7. 23
Deut. 13. 1, 2.
Act. 17 7 & 24. 5 & 8 3. & 25 7.
2 Cor. 10. 10.
Act. 24. 5
Joh 8. 39
Mat. 3 9.
2 Cor 11. 13. 22.
Ro. 16. 8.
1 Cor. 2 1
Act 4. 18. & 22 1. & 6. 14. & 26. 10. 11. & 30. 50. & 22.
Rev. 2.

witnesses; they threatned, beat, *imprisoned*, *banished*, and *slew* the faithful Teachers and Christian Believers. They would *plot conspiracies* to the shedding of blood, and the Priests must be acquainted herewith before-hand to incourage them hereto. They would make open *insurrections*, and stir up great personages to take part with them. And what rebellion, treasons, conspiracies, insurrections, and persecutions this *Papistry* hath wrought, my Lord Bishop of *Chichester*, hath openly discovered to the World in his book of Thanksgiving for our deliverance from all these Traytors, *Morton*, *Sands*, *Parsons*, *Campian*, *Ballard*, *Watson*, *Clerk*, *Garnet*, Priests and Jesuits; *Stukely*, *Somervile*, *Throgmorton*, *Parry*, *Babington*, and his Company; *Lopus*, *Tyrone*, *Markham*, *Brook*, with others, *Piercy*, *Catesby*, and all the Gun-powder Plotters, *Laicks*. And this (my Lord) is not what I could, but what

Act. 23. 14

Act. 13. 50.

Popish Traytors, Priests, & Jesuits.

Popish Traytors, Laicks.

what I thought sufficient to testifie at this time, because I would not be tedious.

Mr. *Verity*, by this you have uttered, it is easie to see how this man hath followed, both the false Teachers in Doctrine, and the Enemies of the Gospel in their practices. If there be any more witnesses, let them come forth.

Yes my Lord, here is Sir *Christianity*.

Sir *Christianity*, what is it that you have to say against this Prisoner at the Bar?

Sir Christianity his evidence against Papistry.

My Lord, I was commanded to be here to day to give evidence what I know against this man, and this I am willing to do for the service of my Soveraign. This it is (my Lord) which I have to say, that this man with his Associates, hath in stead of Christian Religion, set up a service of Judaisme and Paganisme, which I am able to prove in a multitude of particulars; but be-

How Papists are like the Gentiles. See Mat. Hoc on Re. 11.2.

from *pa.* 419. *to* 453.

because I am loath to be tedious in my relation, I have brought here with me *Three Books*, that the Jury may judge of all the particulars, or they may be read before the Prisoner, if your Lordship shall be pleased to have it also.

What Books Sir *Christianity?*

3 *Books.* 1 *Three Conformities.* 2 *De Origine Papatus.*

My Lord, one is that, that is called *The three Conformities* set out lately. The other is, *De Origine Papatus*, set out by one Doctor *Morisin*, and dedicated to his late Majesty: and our third is, our learned Country-man Doctor *Raynolds* his *Conference with Hart*, never answered of any *Papist* to this day, who sheweth how the Popish service is like unto the Jewish in very many particulars, and wherein they be more Heathenish, than Jewish.

3 *Raynolds, & Hart.*

I am content to have them read to spare your speech touching the Jewish service.

So having been read, the Judg yet wished Sir *Christianity* to declare

clare openly how *Pagan like* Papiſts be, and as the Heatheniſh Idolaters in *Iſrael* and *Judah* were, and only out of the undoubted teſtimonies of Scripture and the Apocrypha books, becauſe theſe learned Authors had omitted it.

My Lord, I ſhall (ſaith Sir *Chriſtianity*) perform this task with as great brevity as I may; that this Priſoner (if it be poſſible) may ſee how wickedly he hath dealt with mens ſouls, to ſet up inſtead of Gods Service, an Idolatrous, and Pagan-like Worſhip.

Papiſts like Pagans in many things.
Ro. 1. 22.
Jer. 7. 18.
Dan 9. 4.
Iſa. 41. 7. & 44. 10.
Jer. 10 4.
Bar. 6 4,5

Theſe Pagans ſet forth *God like a man.* The Idolatrous *Iſraelites* had a *Queen of Heaven*; they had *Images* of gold, and ſilver, braſs, iron, wood, and ſtone, and ſome of clay; ſome molten, ſome carved and graven ſome portrayed upon walls, and other *Pictures*; ſome were like men, *Lam.* 3. 1. 1 *Sam.* 5. 3, 4. and ſome like women, *Act.* 19. 27. 2 *Maccab.*

Deut. 7 5. & 11. 3.
2 *King.* 17 14,
2 *Chron.* 3. 7, 9 & 34. 4.

Judg. 18. 18. Ezek 22. 14, 15, 16 & 8. 10. Num. 33. 62.

Adorned Images.

2 *Maccab.* 1. 13. 1 *Sam.* 31. 10. some like beasts (like St. *George* and the Dragon) *Exod.* 34. *Wisdom.* 11. 15. They *adorned* them with silver and gold, *Jer.* 10. 4. and set Crowns upon some of their heads, covering them with costly garments, and of divers colours, *Deut.* 7. 25. *Heb.* 2. 19. *Baruc.* 6. 8, 9, 14, 15, 29, 39, 50, 55, 58. *Ezek.* 16. 18. *Wisd.* 13. 14. carrying a Scepter in the hand, or a dagger, or an axe, *Baruc.* 6. 14, 15. They set them up with great devotion and solemnity, with *musick* and melody, *Dan.* 3. 3 with *singing*, *dancing*, and other delights, *Exod* 32. 5. They built *Temples* for these Images, *Joel* 3. 5. 2 *Maccab.* 1. 13, 15. *Baruch* 6. 18. which were the houses of their gods, *Judg* 17. 4. 1 *Sam.* 5. 2. and called them Sanctuaries, *Isa.* 16. 12. They had Chappels for them, *Amos* 7. 12. Yea, they set them upon tops of hills, 1 *King.* 14. 23. 2 *King.* 17. 10. They had them in private houses, *Judges* 17. 4,

musick dancing.

Temples.

Chappels.

Images in every p'ace.

17.4.18. in Chambers, *Ezek.* 8.12. and in secret places, *Deut.* 17.15. they had their pleasant *Groves* planted, *Jer.* 17.2. 1 *King.* 14.23. and there also had their Images, 1 *King.* 15.13. 2 *Chr.* 15.16 2 *King.* 17. 10. They had their *standing Pillars* and *Images*, as the Papists their Crosses, *Deut.* 12.3. & 16. 22. 2 *King* 17.10. *Lev.* 16.1. These were in the head of *High wayes*, and *Streets* of Cities, *Ezek.* 16. 31. *Jer.* 11. 13. The multitude were allured by the gorgeous decking of them, *Wisd.* 14. 20. & 15.5,6. Yea, they doted upon them, *Ezek.* 8.10,11. They *worshipped* them, *bowed* unto them, and *fell down* before them, *Dan.* 3. 2. *Isa.* 44. 7. *Jos.* 23. 6. They would lift up their eyes unto them, *Ezek.* 33. 25. *Pray* unto them, 1 *King.* 18. 26. *Hab.* 2.16. *Isa.* 44. 17. *Kiss* them, *Hos.* 13.2. 2 *King.* 19. 8. set up *Candles* before them, *Baruch.* 6. 19. Make *vows* to them, *Bar.* 6 35. and go on *Pilgrimage* to some of them, very

Groves.

Standing Pillars as Crosses be.

Ignorant allured to Idolatry.

Doted on Images

Prayed to them.

Kissed them.

Candles set up before them

Vows. Pilgrimage.

very far, *Jer.* 51. 44. expecting some *miraculous cure* from the Image, *Baruch* 6. 41. In entring into their Temples they sprinkled themselves with water. Altars they had of stone, *Isa.* 65. 3. They used vain repetitions in their prayers, *Matth.* 6. 7. They *measured* their *Religion*, and goodness thereof by *plenty*, *Jer.* 44. 7. They had their sacrificing *Priests*, Act. 14. 13. and they were *shaven* Priests, *Baruch* 6. 31, 32. Sometimes they were of the baseſt of the people, 1 *King.* 12. 31. whosoever would, might for money, or for money-worth, make himself a Priest, 1 *King.* 12. 31. 2 Chron. 13. 9. And some served for base wages, *Judg.* 17. They had their Concubines, *Baruch* 6. 11. *Hos.* 4. 14. Some of them would *wear hair* cloaths and torment themselves, 1 *King.* 18. 26, 28. *Zach.* 13. 4 and of a Devotion in a *Will worship* macerate their bodies, punishing and not sparing their bodies, *col.* 2. 23.

Altars. Set numbers of prayers

Sacrificing Priests Shaven.

Priests Concubines.

Wearing of hair-cloth.

Will-worship. Taught for hire.

2.23. Their Teachers taught for hire, *Mich.* 3. 11. 2 *Pet.* 2. 13, 15. *Rev.* 2. *Tit.* 1.11. For gifts, they would promise life and peace, *Eze.* 13.22. *Jer* 23. 14, 17. In their service they had variety of musick, *Dan.* 3. Their set holy days, *Exo.* 32. 2 *King.* 13. They had their holy women attending the Idol-service, *Ezek.* 8. *v.* 14. working for them, 13. 18. 2 *King.* 23.7. and prophecying lyes, *Ezek.* 13. 22. and were great worshippers of the Queen of Heaven, *Jer.* 7. 18 & 44. 19. They had also their several gods for their several Countries, as Papists have their Saints, 2 *King.* 17. 29. & 18. 34. They would pray to these and swear by them. *Jer.* 5.7. & 12.16. *Gen.* 31.53. 1 *King.* 19. 2. 2 *King.* 17. 35. *Zep.* 1. 5. Some in *Israel* which fell to Heathenish Idolatry were like Church-Papists; for they would worship Idols, and yet go to God's house and hear his Prophets, *Jer.* 7.8, 10. 2 *King.* 17.14. *Ezek.* 14. 3, 7. & 20. 1, 31. &

Variety of Musick. Holidays.

Nuns or holy women.

Several Protectors for Countries. Swear by them.

Some like to our Church Papists.

They did speak against serving of God after his word

Worshipped God to the East

Superstitious.

Ignorance

How they spent their holy days.

Revellings.

Stews.
Conjurers
Ex 7.11.
Isa 9 13.
Lev 19.37
Jer 27 9.
Dan. 1 4.

& 23. 29. When Idolatry was cast out of the Church (as we have done the Idolatry of *Rome*) the Idolaters would condemn it as an ill act in them, and speak against the serving of God aright, as Papists do against us, 2 *King.* 18 22. They worshipped towards the East, *Ezek.* 8.16. They were very *superstitious*, *Acts* 19. They lived in very gross *ignorance* of the truth, and in liberty of sinning, *Isa.* 44.18,19. & 45.20. *Eph.* 4. 18, 19. *Wisd.* 14. 15, 16, 17. They worshipped they knew not what, *John* 4.22. Their *Festivals* after their Idol service they spent in eating, drinking, singing, dancing, *Exod.* 32 6, 18, 19. They had their revellings and meetings, full of excess, and riot, 1 *Pet.* 4.3. And would wonder at, and speak ill of such as would not be like them. They had *Brothel houses*, *Ezek.* 16 24. 2 *King.* 23.7. 1 *King.* 15.12, 13. & 14.24. & 22, 26. They had amongst them *Conjurers*, *Wizards*, *Charmers*, *Observers* of times,

times, *South-sayers*, *Astrologers*, *Star-gazers*, and such like. To these the people resorted and consulted with, 2 *King*. 21. 6. 1 *Sam*. 5. 2. 1 *Chron*. 10. 13. *Hest*. 3. 7. & 9. 24. *Deut*. 18. 14. *Isa*. 19. 3. & 47. 12, 13. *Hos*. 4. 12. *Ezek*. 21. 21. *Jer*. 8. 17. *Act*. 8. 10. they sacrificed to Nets, and burnt incense to Drags *Hab*. 1. 16. They believed that some of their *Images* were approved of their great God *from Heaven*, *Act*. 15. 35. They were cruel & bloodily minded against all that were against their Idolatry, *Hos*. 10 14. & 13. 16. 2 *Kin*. 21. 15, 16. *Judg*. 6. 30. 2 *Chro*. 24. 18, 21. The Idolaters in *Israel* and *Judah* brought in the Heathen, as Gods plague upon them, to punish them for their Idolatry, 2 *Chro*. 24. 23. & 21. 16, 17. & 33. 11. & 30. 6, 10, 17. 1 *Kin*. 17. 18. as the Papists have brought the *Turks* upon the Christian World by their Imagery and Idolatry, *Revelations* 9. They were stupid, and without understanding

Deut. 18. 10. & 11. 14. Isa. 6. 2. Dan. 2 8. Isa. 47. 13. Act. 9. 17. & 19. 19.

They were bloodily minded.

Papistry the cause of Turks prevailing.

Sottish in their Idolatry, and obstinate.

ing in their Idol-making, and in setting them up to worship them *Isa.* 44. 14, 20. and so continued therein obstinate as the *Papists* do. And thus have *I* shewed what *I* can say (my Lord) touching the Heathenish Idolaters, and their practices.

Your evidence is so clear (Sir *Christianity*) as hereby all may see how Pagan-like Papists be in their Imagery, Priests and Temples. Is there any further Evidence?

Mr. Atturney General, his evidence against Papistry.

Then stands up Mr. *Atturney General*; and did prove him to be guilty of high Treason both against the person and the laws of his Soveraign. My Lord (saith he) this fellow under pretence of Religion (for all must be covered with his shadow) hath set up another spiritual *Head* over the Church, besides Christ (even Antichrist his greatest enemy) as is sufficiently proved. He hath set up also *Mediators of Intercession* besides Christ; also in his re-

Papists are guilty of Treason.

They have another Head.

Another mediator.

rebellious pride of heart he hath exalted *Man's merit*, and made him a party-Saviour of himself, by satisfactory punishments, either here, or in their feigned Purgatory. Thus is he a Rebel, and an Abettor of Rebels against Christ.

How Papists do blasphemously abuse the Scripture, 11. ways.

Again, the Law of Christ (the holy Scriptures) he hath notoriously corrupted, and abused many ways. 1. He maketh it *no perfect rule.* 2. He teacheth blasphemously that the *Original* is *corrupt*, and so shaketh the faith of all such as rest on the Scriptures. 3. He hath added to them man's writings called *Apocrypha*, to make them *Canonical.* 4. He hath feigned a *Traditional word*, and equalleth the same with the Scriptures. 5. He debarred for a long time the *translating* of God's Word into a known tongue to keep the people from the understanding thereof. 6. Being inforced at length to translate it he hath of purpose done it *corruptly*,

ruptly, and with many *uncouth* and *obscure* words, hath hidden the truth still, to keep the people in blindness. 7. Yet this their so corrupt, and obscure Translation is not admitted *indifferently to all*, but to some, and to these under licence, for which they pay money. 8. These parties, though they may read the Scriptures, yet must it be with the *Popes Spectacles*, and may not see farther than the false Teacher pleaseth, nor conceive otherwise of the sense than he suggesteth, though the Text be never so clear of it self. 9. They blasphemously publish that the Scriptures are a *Nose of waxe*, *a dead Letter*, *sowterly Inke*, *dumb Judges*, and a *black Gospel*, *Inkey Divinity*, and may have one sense one time, and another at another time, according to the Churches state and condition. 10. They set up a *corrupt Latin Translation* for as authentical as the Originals in the Hebrew and the Greek

Causanus in his Epi. Log. Bohe

Greek. 11. And lastly, they brought into the Church instead of the holy Bible, a *Book of Lies* to be read. Thus is the wicked wretch guilty of High-treason against our Soveraign.

Besides that, he hath counterfeited his Majesties broad Seal, inventing *New Sacraments*, never of Christs institution, and hath conspired and plotted the death of an innumerable multitude of his Majesties Subjects in a most cruel and bloody manner, my Lord, he is no way longer to be indured; for we shall never be at peace, as long as he may have liberty to live, for he is a rank Traytor to our King and State, and underminer of Religion, and the true Church of Christ, and an enemy to our peace and welfare in the Common-wealth.

Counterfeit Sacraments.

Papistry not to be tolerated.

Gentlemen (saith the Judge) you of the Jury have heard Master *Atturneys* witness, also what both Master *Verity*, and Sir *Chri-*

stianity have spoken against him: Now that you have heard the evidence so fully, what say you touching the prisoner, Is he guilty or no?

Then the Fore-man, in the name of all the rest, answereth, Guilty my Lord.

Whereupon the Judge turneth to the Prisoner, and saith, *Papistry*, thou heareſt what grievous iniquities, foul, and filthy abominations, murders and massacres have been laid to thy charge; thou hast heard the *Verdict* of these so learned and well approved Gentlemen, chosen without all partiality to go upon thee. And they in their judgment, upon their consciences, have found thee guilty, what canst thou say for thy self, that sentence of death should not be pronounced against thee?

Papistries appeal.

My Lord, the *Jury* assuredly is corrupted by some means or other, else would they never have found me guilty: for our learned

ed men have cited many of these in my behalf, and therefore *I* appeal from them to a *General Councel*, for the *trial* of their honesty in this *Verdict*.

Upon this lewd surmise and brazen-faced accusation, all the *Jury* fell a murmuring, being much grieved to be taxed of faithlesness and perjury. The worshipful Gentlemen the *Justices* and Master *Sheriff* began to speak in their behalf, but the *Judge* standing up, stayed them and made answer for them.

Papistry, to be brief with thee, thou art shamelesly impudent to accuse these worthy Gentlemen, for justly proceeding according to the clear Evidence to thy face. For thy learned men, they have only cited the names of some of these, but without their knowledge or consent. Yea, many testimonies they bring under their names, which indeed are proved to be counterfeits, abusing their unadvised *Readers* in their un-

The answer to Papistries appeal.

juſt defence of thee. As for thy *appeal* to a *General Councel*, it is but to ſet a good face upon an ill cauſe; for thou knoweſt that we have long deſired a *Free General Councel*; but not a gathering together, like the lewd *Conventicle* of *Trent*.

But art thou not aſhamed to conceit the bringing of theſe mens verdict to the trial? we muſt by them be tried, and not they by us. By what canſt thou try the *Principles* of *Religion*? Wilt thou deny them? Muſt *Fathers*, *Councels*, *Scriptures*, and all be brought under our judgements? Thou hadſt no cauſe to tax the Jury, if any had been in fault, it ſhould have been the witneſſes, but canſt thou tax *Verity* of lying, or *Chriſtianity* of falſhood? As for Mr. *Atturney*, his ſpeech is no more than your own words, writings, and practice do teſtifie.

Hear therefore thy Sentence, juſtly

justly deserved before God and men.

Papistry, thou hast been indited by the name of *Papistry*, of all these former treasons, rebellions, conspiracies, gun-powder-plots, murthers, massacres, falshood, heresies, Judaisme and Paganisme, and of that thy detestable Idolatry, and for the same hast been arraigned, thou hast pleaded not guilty, hast put thy self upon the trial, and being found guilty, having no more to say for thy self, this is the Law.

A Picture of Papistry.

That thou the *Master* of *Iniquity*, with the old *Serpent* called the *Devil*, or *Satan*, thy father, with thy lewd mother that great *Whore*, drunk with the blood of the Martyrs of Jesus, which sitteth upon a scarlet coloured beast, as also with that false Prophet, *the son of perdition*, thy guide and governour, shall be cast alive where the Dragon is, into the *Lake of Fire*, burning

Papistry condemned to the pit of hell 2 Thes. 2.7 Rev. 12.9. & 17. 3.9 & 10 4 & 19, 20.

Rev. 14. 10, 11.

with brimstone, there to be tormented with all the marked ones in the presence of the holy Angels, and in the presence of the Lamb, without rest day and night, the smoke of which torment shall ascend up for ever and for ever, without mercy or hope of redemption.

The Court breaketh up.

After this sentence, there is made an *O yes*, and so the *Court* breaketh up, the *Judge* ariseth, the *Justices* and *Gentlemen* attended him, the *Sheriff*, with the *Under Sheriff* and his servants go before with the sounding of a Trumpet, and so do conduct him to his *lodging*, and there do leave him with rest and peace.

Laus Deo.

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These

These things are the ſubſtance of all this Book, couched within the allegorical narrations, which is no dreaming dotage, no fantaſtick toy, no ridiculous conception, no old wives tale told; ſome have an humour to delight in finding of faults; ſome are ſo envious that they cannot look upon any thing which is anothers, but they muſt needs diſgrace it: Perhaps ſome kicking Jade in reading is galled, and therefore doth winſh. Some are ſo riggedly grave, that forſooth, it is amiſs to read that wherein they may have occaſion offered any way to laugh or ſmile; when they may remember that even *Abraham*, the gray headed, old aged, and grave father once laughed; as they themſelves will alſo, whoſoever they be, when the humour takes them.

an Anſwer to ſuch as cenſure this Book.

If any diſlike this little Book for want of matter, let him be pleaſed to conſider theſe one and forty particular inſtructions before

No want of matter for religious uſes.

fore set down, with the natural and moral Philosophy comprehended therein how also families may be well governed and also religiously; how love may be preserved among Neighbors, what evils are the disturbance thereof, and what be the base conditions of the niggards and pinching worldlings, contrary to such as be of a bountiful and liberal disposition.

Th' scope of the Book.

Besides all these things, let them be pleased to attend to the scope of the Book, wherein two things are principally aimed at.

To know our selves by nature.

1 To discover to us our miserable and wretched estate through corruption of nature. For the laying open hereof, there is a lively description of sin, with the power, nature, fruits, and effects thereof, how it first came, how entertained, bred & brought up, by whom, and where, with the several kindes of sin, and the differing conditions of sinful men, opposing vertuous courses, and

and under what colour they ſo do, to their own ruine at the length.

2 To ſhew how a man may come to a holy reformation, and ſo happily recover himſelf out of his natural wretched eſtate. To work this, here is delivered how a man is to ſearch out ſin, what neceſſary graces are required therto, with the helps how to diſcover ſin, and to know ſins to be ſins; what commonly be the lets and hindrances, in the diſcovery and ſearch of our ſins; what to do, having found out our ſins, and how to become humbled thereby, and how to ſit down to judge of our ſelves without all partiality. Moreover here is manifeſt, what gifts and graces are requiſite to an holy life. Laſtly, how we may know ſin to be ſubdued, and in whom it is truly overcome. *How to be reformed*

Theſe things being the true ſcope and right uſe of this Book, and the matters therein contained

tained so behoveful and necessary to every true Christian, I hope no sober minded man can, much less, will finde fault with it.

The manner is allegorical:

If the manner, laying those things down in a continued allegory, be the offence to some, I do suppose they know, that *Nathan* did teach *David* by an allegory: *Isaiah* and *Ezekiel* taught the *Jews* so too, and that our Saviour spake many Parables to his hearers.

2 Sam: 12 Can: 5: Eze: 17: 2 & 19.

Objection answered

If any think it had been fit for a younger wit, than for one grown old and gray-headed; surely *Nathan*, *Isaiah*, and *Ezechiel* were not young; neither did those formes of speaking derogate any thing from their holy aged gravities. And it may be thus to allegorize upon such a subject matter from all these passages in politick government, required some more experience, than some perhaps *conceit*, though the thing done to their hand may seem now most easie.

But

But the fault, if a fault, peradventure, is not simply imputed for making an allegory; but in following it so largely, and for surfeiting (as it were interludewise) some things for the weightiness of the matter therein contain'd, not seeming grave enough as the Parables of Christ, and his Prophets were. For sin and sinful courses of men should be so deciphered, as the Readers might rather be moved to lament, than occasioned to laugh.

First, for the largeness, it is no more then the necessity of the intended discourse required, as the scope before mentioned, may sufficiently witness. The Parables of our Saviour in St. *Luke*, and of *Ezekiel*, were large, and they were prosecuted according to the nature of those things from whence they were taken to lay open fully thereby what they intended, and this is but so, and no more.

Luke 15: & 16. Ezek. 17: & 19:

I confess the matter of this allegorical

legorical discourse to be such (as may appear by the manifold lessons before laid down, being the summary Contents of the Book) as ought to work in every Christian Reader sorrow of heart in the deep consideration of his miseries, till he be recovered out of his wretched estate; and withall to cause a diligent endeavour in sober sadness to better his condition of living Christian-like before God; neither of which is prevented by the manner of handling, if all would do, as some have done, first to read it after the letter, and then attend piously to the spiritual sense, they would attain to that, which in so penning it, I aimed at. I knew the natures of men in the World: I perswaded my self that the allegory would draw many to read, which might be as a bait to catch them, perhaps, at unawares, and to move them to fall into a meditation at the length of the spiritual use thereof: which I well hoped

hoped that others more religiously bent, would at the first discern and make benefit of.

If two or three passages carry not that gravity in shew, as some, perhaps, could wish they did: Let these consider therein in those places the inforced nature of the allegory. Then how that elsewhere in all the rest of the Book the carriage of the matter is very far from the nature of so odious and so base a comparison, if it be in the hand of a piously affected & well-minded Reader. Lastly, That even those few passages are sharp reproofs; and are no more an occasion to guilty parties, with the conceit thereof to make themselves merry, then that great Prophet *Eliah* his mocking (in a matter none more weighty) was to the Priests of *Baal*, when yet, perhaps, some of the wiser sort abhorring *Baal*, might smile secretly thereat.

There is a kind of smiling and joyful laughter, for any thing I know,

know, which may ſtand with ſober gravity, and with the beſt mans piety, juſtly occaſioned from the right apprehenſion of things, elſe had not *Abraham* fallen into it, nor holy *Job*, nor the righteous in ſeeing (which is ſtrange) matter of fear. Well, I have cloathed this Book as it is: It may be ſome humour took me, as once it did old *Jacob*, who apparelled *Joſeph* differently from all the reſt of his brethren in a party coloured coat. It may alſo be that I took (as *Jacob* did in his *Joſeph*) more delight in this Lad, than in twenty other of his Brethren born before him, or in a younger *Benjamin* brought forth ſoon after him.

Gen:17: 17: Job29,24 pſal:52:6

When I thus did apparel him, *I* intended to ſend him forth to his brethren, hoping hereby to procure him the more acceptance, where he happily ſhould come: and my expectation hath not failed; deceived altogether *I* am not, as was *Jacob* in ſending

ng his *Joſeph* among his envious
rethren. For not only hundreds,
ut ſome thouſands have wel-
omed him to their houſes. They
ay they like his countenance, his
abit and manner of ſpeaking
ell enough, though other too
ice be not ſo well pleaſed there-
ith.

But who can pleaſe all? or
ow can any one ſo write or
peak, as to content every man?
f any miſtake me, and abuſe him
n their too carnal apprehenſion,
ithout the truly intended ſpi-
itual uſe, let them blame them-
lves, and neither me nor him:
or the fault is their own, which
I wiſh them to amend.

You that like him, *I* pray you
ill accept of him for whoſe
ake, to further your ſpiritual
editation, *I* have ſent him out
ith theſe *Contents*, and more
arginal notes.

His habit is no whit altered
hich he is conſtrained by me
o wear, not only on working
days,

days, but even upon holi-days and Sundays too, if he go abroad. A fitter garment *I* have not now for him; and if *I* ſhould ſend out the poor Lad naked, *I* know it would not pleaſe you.

This his Coat, though not altered in the faſhion, yet is it made ſomewhat longer. For though from his firſt birth into the World it be near a year, yet he is grown a little bigger; but *I* think him to be come to his full ſtature; ſo he will be, but as a little pigmy to be carried abroad in any mans pocket.

I pray you now this *fourteenth* time accept him, and uſe him, as *I* have intended him for you, and you ſhall reap the fruit, though *I* forbid you not to be Chriſtianly merry with him. So fare you well in all friendly well-wiſhes,

BRITISH MUSEUM 13 0085

R. B.

May 28. 1627.

FINIS.